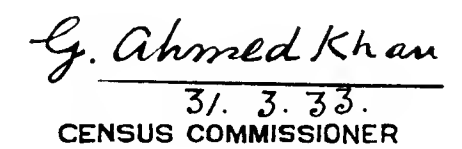


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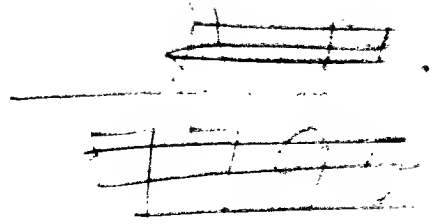
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Census of India, 1931

VOLUME XXIII

H.E.H. the Nizam's Dominions (HYDERABAD STATE)

PART I.—REPORT

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BY

GULAM AHMED KHAN

Census Commissioner



1933

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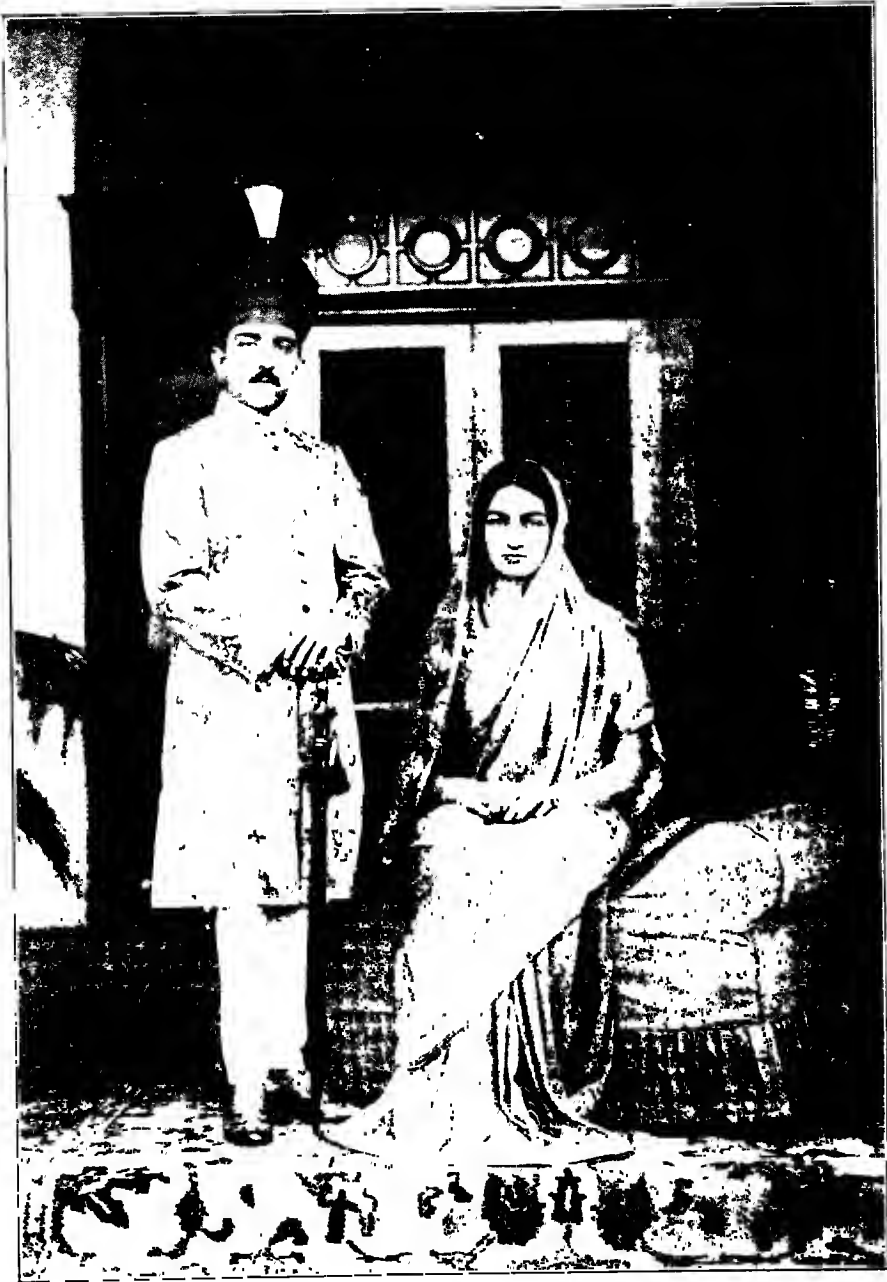
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REPORT
on
THE CENSUS OF H.E.H. THE NIZAM'S DOMINIONS
(HYDERABAD STATE)
1931

INTRODUCTION.

The sixth Census of these Dominions was taken on the 26th February 1931 (24th Farwardi 1340 F.) the decennial series having begun in 1881. The dates of previous Census and the Commissioners are :—

17th February 1881	Moulvi Syed Mohiuddin Ulvi.
26th February 1891	„ Mirza Mehdi Khan.
1st March 1901	„ Mirza Mehdi Khan.
10th March 1911	„ Mohd. Abdul Majid.
18th March 1921	„ Mohd. Rahmatulla.

The area now dealt with is the same as in the previous decade, namely 82,698 square miles.

2. The procedure adopted for taking the census was practically the same as in 1921 and is fully described in the administrative report ; therefore a detailed account of it need not be given here. I was fortunate in having among the enumerators a very large number of persons both in the City of Hyderabad and the districts who had experience of similar work in 1921 and therefore training of persons on an elaborate scale was found unnecessary. Educated Indians, Europeans and Anglo-Indians and institutions were furnished with forms for enumerating themselves.

Census Divisions.—The first important step taken in the City of Hyderabad and the districts was to number all houses, which were thereafter made up into “ blocks, ” containing 30 to 50 houses, each block in charge of an Enumerator. Ten to fifteen blocks constituted a “ circle ” under a Supervisor. A number of circles containing 10,000 to 15,000 houses made up a “ charge ” under a Charge Superintendent, two or three charges being comprised within a taluk under the control of a Tahsildar. Charges which completely embraced the area of a district were under the district Census Officer, the Talukdar (District Collector). The Municipal Commissioner was the District Census Officer for the City of Hyderabad. The Dominions were divided into 789 charges, 7,953 circles and 78,066 blocks. Charge Superintendents, Circle Officers and Supervisors were invariably Government employees. In villages the enumerator was the most intelligent literate man available, who was invariably the Patel or Patwari or a member of his family.

Staff.—There were 78,066 enumerators, 7,953 Supervisors, and 789 Charge Superintendents, besides Taluk (Tahsildar) and District (Talukdar) Census Officers, the warrants of appointment numbering 82,232. To one and all I express my sincere thanks for the conscientious manner in which they discharged their duties.

The Preliminary Census.—House-numbering commenced on the 6th October 1930 (1st Azar 1340 F.) and continued till the 15th November 1930 (11th Dai 1340 F.) The preliminary enumeration was made on the 15th Isfandar in the districts and a little later in the City of Hyderabad, and continued till the 7th Farwardi. The information recorded in the schedule consisted of name, religion, sex, age, civil condition, caste, occupation, mother-tongue, birth place, literacy, literacy in Urdu, literacy in English and certain infirmities. These entries were verified between the 9th and

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12th Farwardi in order to see that every numbered house was accounted for in the schedule and that the entries were correct in form and substance. In certain places checking continued until the day of the Census in order to ensure the correctness of the entries.

The Final Census.—The final enumeration was taken between 7 p.m. and midnight on the 26th February 1931 (24th Farwardi 1340 F.) Every enumerator visited the houses in his area and revised the entries by striking out those relating to persons who were no longer present and entering all necessary particulars of new arrivals. In the City an epidemic of plague had caused evacuation of certain mohallas but the Census staff went round the infected localities without hesitation. The employees of the Hyderabad Municipality, who were employed for enumeration within the Municipal limits, did their very best. They and the other Government office clerks deserve great credit for this piece of honorary work. The City Police was of considerable assistance and I am thankful to the Police Commissioner and the Municipal Commissioner for all the arrangements they made to help the Census staff during the night of the final operation.

The enumeration of travellers by rail and road was satisfactorily done and those not already enumerated were accounted for. For instance, when I paid a surprise visit to a suburban railway station at 4 a.m. on the 27th February and was informed that the Dewan of an important Indian State was a passenger by the Express on the Census night; it was ascertained that he had not been censused anywhere during his journey and his Private Secretary kindly filled the schedule at that station.

Even the wild tract of Paloncha Samasthan in Warangal district, which in 1921 was treated as a non-synchronous area, was censused on the final night this time.

The Provisional totals.—The provisional totals were collected in the following manner. On the morning following the Census night, the enumerators of each circle met their Supervisors and added up their figures which, after being checked, were entered in the summary form for the whole circle. The Supervisors in turn met their Charge Superintendents, who prepared a charge summary and forwarded the same to the District Officers. Special post-haste messengers were employed to communicate charge results to the district headquarters. The District Officers after consolidating all the charge figures wired to me the total.

Special Inquiries.—Two special enquiries had been instituted, one related to local cottage industries and the other to unemployment of educated persons in accordance with the suggestion of the Census Commissioner for India. The former was satisfactorily conducted but the latter proved abortive, and no table was, therefore, compiled. The collection of unemployment statistics was left to the discretion of the Provinces and States by the Census Commissioner for India and not even a hundred people were returned as unemployed, although it is a matter of common knowledge that unemployment of educated men is becoming an acute problem.

Public Co-operation.—I may put it on record that the public were not merely well disposed, but wholeheartedly co-operated with the Census staff. During my extensive tours in the districts I was much impressed by the genuine enthusiasm displayed by the non-officials.

Tabulation.—On receipt of the schedules from all quarters, the initially employed staff of clerks commenced to scrutinize the totals and make corrections of glaringly erroneous entries. This resulted in saving of time and expense. On 9th April 1931 (4th Khurdad 1340 F.) the Tabulation Office was organised. Each person enumerated had a separate slip on to which copyists transferred the details from the schedule. The task of copying was made easy by the use of coloured slips for the different religions, and symbols to indicate sex and civil condition. Abbreviations were also prescribed. The copied slips were then sorted into pigeon-holes according to the requirements of the tables. After sorting, the totals were put on the "sorters' ticket" and these totals were entered in special registers for each.

Sorting began as soon as copying was over. The Tabulation Office was disbanded at the end of 1340 Fasli (5th October 1931). The Imperial Tables, as prescribed by the Government of India, were then compiled by a small staff. A word of praise is due to the copying staff. At one time more than one thousand one hundred hands were employed. All worked practically under one roof and their conduct and discipline were exemplary.

The report.—The drafting of the report was taken in hand without loss of time, as soon as complete material became available for any one chapter. The first chapter drafted was VII on “Infirmities,” and the last VIII on “Occupation.”

In drafting the report, the temptation to write a monograph on particular aspects of the subject matter was overcome; care was taken to bring out only the salient points suggested by the figures, for a student of demography consults the tables for the figures and the report for the elucidation of certain ambiguous points only.

Acknowledgments.—I cannot too fully acknowledge the services of the large body of Government Officers, Officers of British Administered Areas and of the Railway who helped me to bring this strenuous work to a successful conclusion. The Census placed a heavy burden on all the district Talukdars and their subordinate staff and it would be invidious to single out any one of them for special thanks. They are all entitled to my gratitude.

I cannot praise too much the assistance I received from Moulvi Abu Muhammad, who bore the responsibilities of Deputy Census Commissioner as laid down in the Census Code. This is the second Census ordeal he has gone through and his past experience of controlling the large staff of copyists and compilers, of scrutinizing the maze of figures and of managing the office was fully utilised.

Mr. R. Thomas, my Assistant, gave me valuable help in writing and illustrating this report. This is the first time in the history of the Census of this State that the report has been compiled so early and illustrated, thanks to the diligence of the officers and staff. Sometimes they had to sit all night wading through a mass of figures for the compilation and verification of certain urgent tables.

I also wish to acknowledge the invariable helpfulness of Mr. R. V. Pillai, Bar.-at-Law, Superintendent, Government Central Press. The Press was loaded up with printing work of very urgent nature and yet Mr. Pillai, conscious of the importance of the Census requirements, spared no pains to get the work through as expeditiously as he could under the circumstances.

Last but not least, I am indebted to Dr. J. H. Hutton, D.Sc., C.I.E., the Census Commissioner for India. Dr. Hutton is a distinguished anthropologist and his advice and suggestions on general Census matters and particularly with regard to a study of the life and conditions of the primitive tribe, the Chenchus, were extremely valuable. His criticisms on the Imperial Tables and draft chapters were also very helpful.

HYDERABAD-DECCAN,
27th Azar 1342 F.
1st November 1923.

GULAM AHMED KHAN,
CENSUS COMMISSIONER,
Hyderabad State.

REPORT

ON THE

CENSUS OF

H.E.H. THE NIZAM'S DOMINIONS

1931

CHAPTER I.

DISTRIBUTION AND MOVEMENT OF THE POPULATION

1. Area.—During the decade there has been no variation in the area of the Dominions of His Exalted Highness the Nizam. Excluding the assigned province of Berar (18,000 square miles), the Hyderabad State is as extensive as the Bengal Presidency, having an area of 82,698 square miles. Among Indian States, Hyderabad ranks next to Kashmir in size, (Mysore being about a third of Hyderabad). England and Ireland together command as much area as that of Hyderabad, while the Republican State of Switzerland in Europe is not equal to a fifth part of these Dominions.

2. Administrative Divisions.—Certain changes have taken place during the decade in the administrative divisions. The four subahs into which the State had been divided were abolished in 1922 (1331 F.) and Talukdars were in charge of district administration directly under the Revenue Secretariat. Two Inspecting Officers, one for each natural division, were also functioning. As the latter had no executive powers the arrangement was done away with. Then the two natural divisions, Marathwara and Telangana, under two Directors-General of Revenue, came to be regarded as convenient units in 1925 (1334 F.). These, however, were subsequently found to be unwieldy and not conducive to efficient administration. The four subahs were therefore reconstituted in 1929 (1338 F.). They are: Aurangabad, Gulbarga, Medak and Warangal. Under this arrangement, Nizamabad, which had formerly been under the Medak division, was transferred to Warangal. The area of the Warangal subah is the largest with 24,225 square miles; then come Gulbarga, 21,956 square miles and Aurangabad, 19,240 square miles, the smallest being Medak, 14,573 square miles. The districts comprised in the four divisions are :—

Subahs		Districts	
Aurangabad	Aurangabad. Nander Parbhani. Bir.
Gulbarga..	Gulbarga. Raichur. Bidar. Osmanabad.
Warangal	Warangal Karimnagar Adilabad Nizamabad.
Medak	Medak. Nalgonda. Mahbubnagar.

There are thus 15 Diwani (Government) districts plus one, Atrai-i-Balda, which belongs to His Exalted Highness the Nizam's Sarf-i-khas (Privy Purse) and forms one of the sixteen Census units.

Although the taluk of Bodhan of Nizamabad district and a few villages of Yellareddy taluk of the same district had been temporarily constituted into a separate district called the Nizam Sagar district for the purpose of development in connection with the Nizam Sagar project, they were for the census treated as component parts of their original district.

3. Natural Divisions.—A line drawn from north to south touching the confluence of the Godavari, which issues from the Western Ghats, and the Manjra, which takes its rise in Patoda taluk (Bir District), divides the Hyderabad State into two distinct portions geologically but not ethnologically as the south-western wedge of the Raichur district is, so far as the people are concerned, Karnatic and Telangana rather than Marathwara.

The country to the north of the Godavari and its main tributary, the Manjra, is characterised by the formation of trappean rocks and the soil, being derived from the decomposition of those rocks, is black and, therefore, fertile, yielding cotton and wheat. Particularly, the tract which lies between the Penganga and the Godavari is noted for its high cultivation and general richness. South of the Godavari the country is rugged and not very rich, but the Manjra valley is fruitful.

Between the Manjra and the Kistna the area comprises marked varieties of contour and soil. Between the Kistna and its affluent, the Tungabhadra, the area is partly fertile. The entire eastern portion of the country is clothed in brushwood and dotted with lakes and tanks, and the soil, being partly red, is suited to rice cultivation.

Marathas and Kanadas occupy the trap and the Telangas the eastern granite country, each speaking their own language.

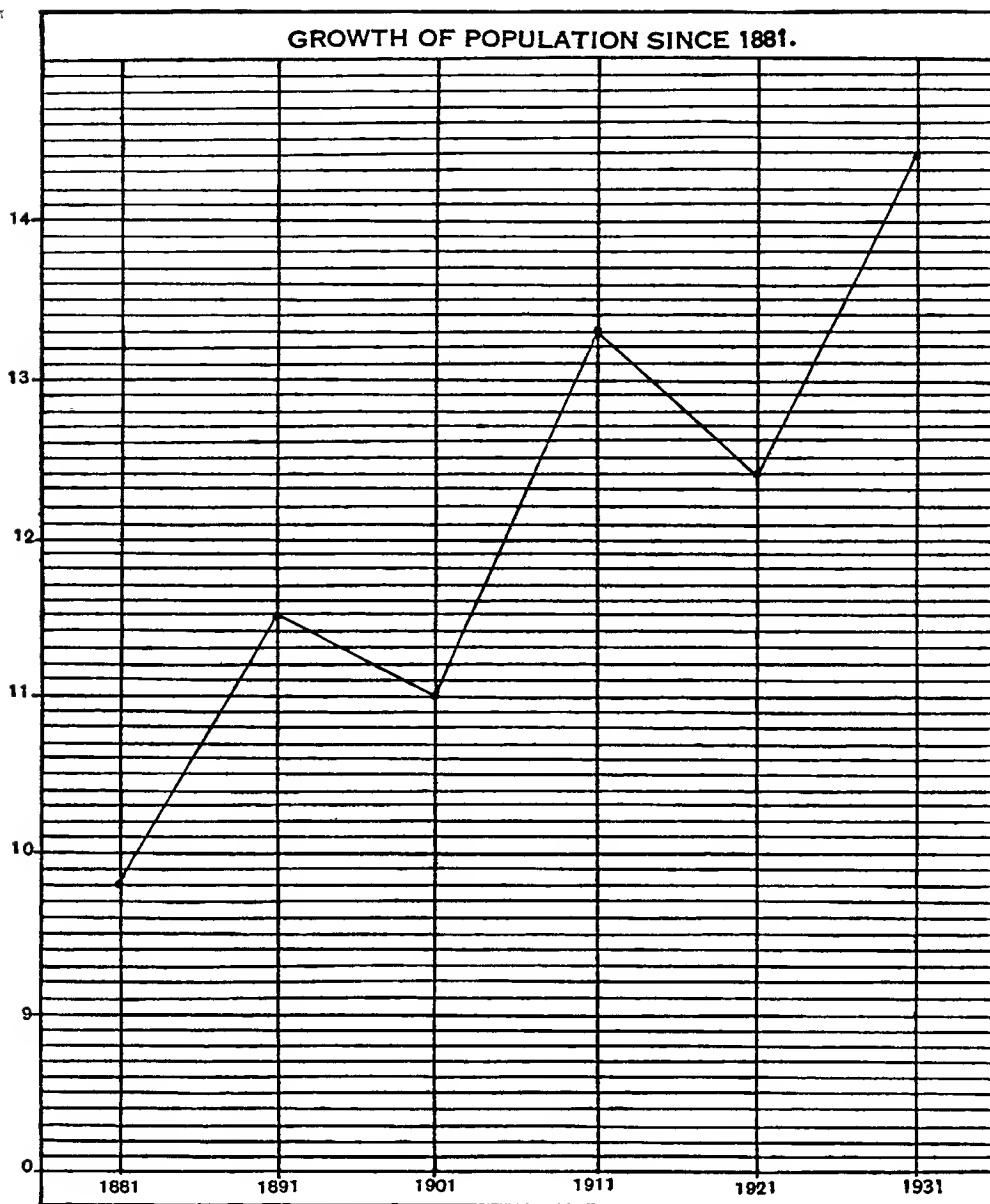
4. Reference to Statistics.—The area and population of each district in the State are given in Imperial Table I. State Table I, appended to Volume II, shows the area and population of each taluk. At the end of this chapter are six subsidiary tables in which the salient features of the statistics relating to density and movement of the population, etc., are exhibited.

5. The Census.—The first census was taken in 1881 and each succeeding decennial census was no doubt an improvement upon the preceding one. The experience gained on each occasion has resulted in each census being a little more thorough in administrative details and accurate in statistical method.

Figures showing the population, percentage of increase or decrease, and density per square mile are given in the following table.

Year	Population	INCREASE OR DECREASE		Density
		Actual	Per cent	
1881	9,845,594	..	..	119
1891	11,537,040	+ 1,691,446	+ 17·1	140
1901	11,141,142	— 395,898	— 3·5	135
1911	13,374,676	+ 2,233,534	+ 20·0	162
1921	12,471,770	— 902,906	— 6·8	151
1931	14,436,148	+ 1,964,378	+ 15·8	175

The following chart illustrates the decennial variation of the population.



6. Population.—The word population used without proper definition is likely to lead to a misunderstanding and it is, therefore, necessary to state clearly what this expression exactly means. In the census the term stands for the “actual population”: the number of persons found within the boundaries of a particular place at a particular time. In statistical language it is called the *de facto* population. It comprises visitors as well as residents. In other words, it is the “normal population” found within the boundaries between 7 p.m. and midnight of the 26th February 1931. Though a preliminary enumeration took place earlier in the month, in order to facilitate the work on the final date, all absentees on the census night were struck off. It is difficult to state, however, with certainty that the births and deaths that occurred that night during the five hours of final enumeration were in all places recorded.

The percentage increase of population of India as a whole as well as that of the various Provinces and major States for the decade are as follows :—

[Statement.

Province				1931	1921	Percent. increase
India	..	..	..	352,837,778	318,942,480	10·6
Bengal	..	..	..	50,114,002	46,702,307	7·3
Bombay	..	..	..	21,930,601	19,348,219	13·3
Madras	..	..	..	46,740,107	42,318,985	10·4
Bihar and Orissa	..	..	..	37,667,146	33,996,154	11·0
C. P. & Berar	..	..	..	15,507,723	13,912,760	11·5
Punjab	..	..	..	23,580,852	20,685,478	14·0
U. P. of Agra and Oudh	..	..	..	48,408,763	45,375,069	6·7
Baroda	..	..	..	2,443,007	2,126,522	14·9
Gwalior	..	..	..	3,523,070	3,193,176	10·3
Jammu and Kashmir	..	..	..	3,646,243	3,320,518	9·8
Mysore	..	..	..	6,557,302	5,978,892	9·7
Travancore	..	..	..	5,095,973	4,006,062	27·2
Hyderabad	..	..	..	14,436,148	12,471,770	15·8

The increase of 15·8 per cent. during the decade is notable, for, except Travancore State, which has recorded an abnormal rise of 27·2 per cent., no other Province or State has equalled Hyderabad. The State lost 3·4 per cent. in 1901 and gained 20 per cent. in the following decade ; lost again 6·8 per cent. in 1921 and has now advanced by 15·8 per cent.

7. Population of Natural Divisions.—The population in the two natural divisions, Telangana and Marathwara, and the percentage increase of each during the decade are :—

Division				1931	1921	Per cent. Increase
Telangana	..	..	..	7,554,598	6,419,298	17·7
Marathwara	..	..	..	6,881,550	6 052,472	13·8

Looking back over the five decades since the census commenced, Telangana appears to have been on the debit side only on one occasion, in 1921, when it lost 4·5 per cent. In the preceding decade it registered a rise, *viz.* 17·5 per cent. in 1891; 4·6 per cent. in the next decade and 24 per cent. in 1911. Marathwara, on the other hand, suffered loss in 1901 and 1921 by 10 and 8·8 per cent. respectively and increased by 16·8 per cent. in 1891, and 16·4 per cent. in 1911. The decade under review was in all respects normal and a rise of 13·8 per cent. is satisfactory.

8. District population.—In the order of their total population the districts of the Dominions stand thus :—

Districts					POPULATION		Increase per cent.
					1931	1921	
Karimnagar	..	..	..	..	1,241,405	1,095,444	13·3
Gulbarga	..	..	..	..	1,225,008	1,095,753	11·8
Nalgonda	..	..	..	..	1,133,409	948,301	19·5
Warangal	..	..	..	..	1,117,693	925,041	20·8
Mahbubnagar	..	..	..	..	971,616	792,632	22·6
Aurangabad	..	..	..	..	944,793	714,008	32·3
Raichur	..	..	..	..	937,535	880,420	6·5
Bidar	..	..	..	..	873,615	800,751	9·1
Parbhani ..	..	..	..	..	853,760	765,787	11·5
Adilabad	..	..	..	..	762,030	655,536	16·2
Medak ..	..	..	..	..	738,665	642,796	14·9
Nander ..	..	..	..	..	722,081	671,019	7·6
Osmanabad	..	..	..	..	691,068	615,216	12·3
Bir ..	..	..	..	..	633,690	467,616	35·5
Nizamabad	..	..	..	..	623,225	499,765	24·8
Atraf-i-Balda	..	..	..	..	499,661	497,498	0·4

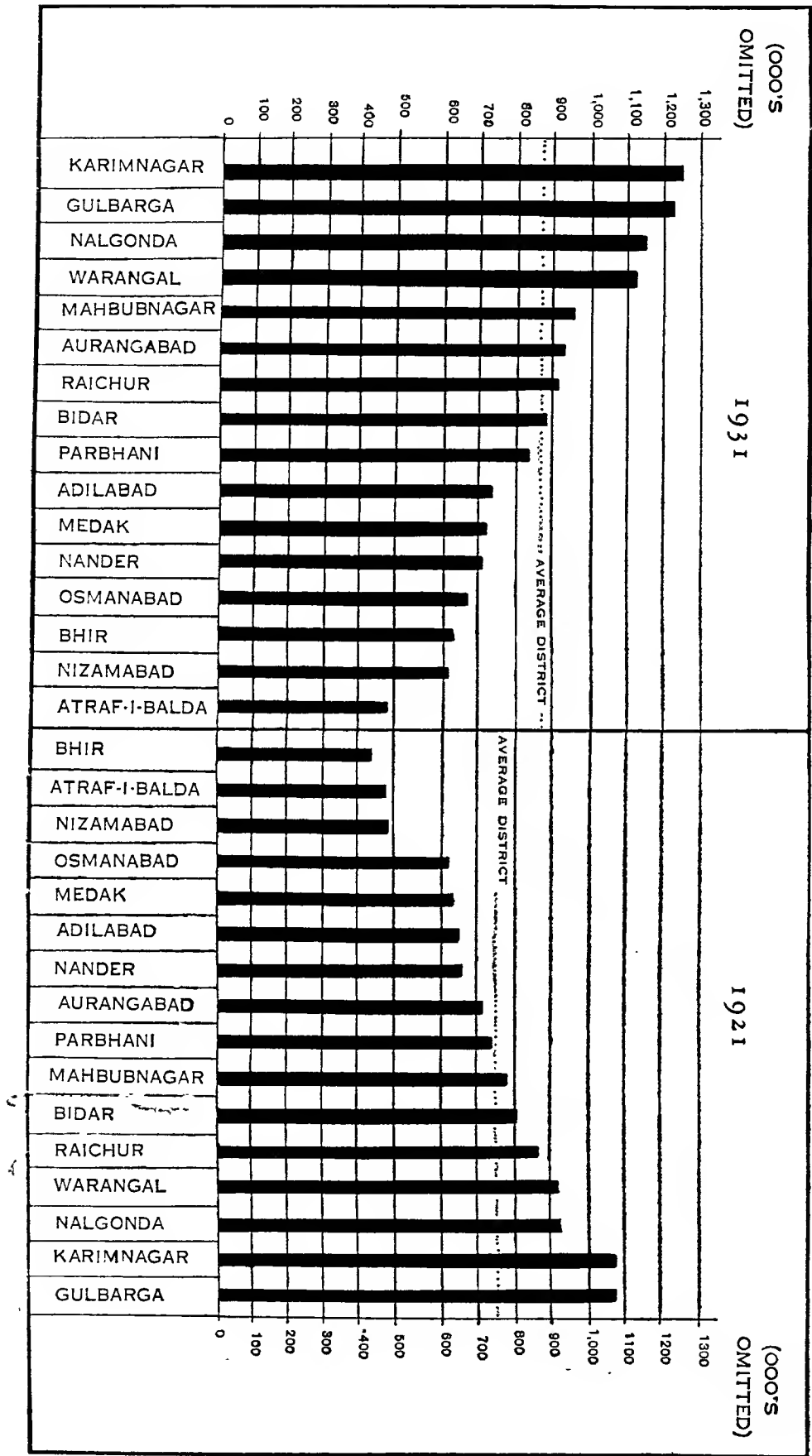
Bir, which has received the largest rise, has been one of the poorest districts in the past as far as the growth of population is concerned. The explanation is that persons, who usually migrated to the Bombay Presidency during the slack season, have, owing to better seasonal conditions in the past few years, been engaged in profitable occupations at home. The opening up of the country by the Parbhani-Parli railway has helped to swell the population.

Aurangabad has registered the next highest increase of 32 per cent., part of it being due to immigration.

9. Average district population.—The average district population is 873,078. From the diagram on the next page it is noticeable that eight districts, four in Marathwara and four in Telangana, have more than the average.

The districts which have more than the average population are Karimnagar, Gulbarga, Nalgonda, Warangal, Mahbubnagar, Aurangabad, Raichur and Bidar. The population of Karimnagar district is 42 per cent. above the average and exceeds by 1·3 per cent. that of Gulbarga, which, in the preceding census, was the most populous district. Gulbarga which had been leading since 1881 lost so heavily during the 1918-19 influenza epidemic that in 1921 the population was reduced to the 1901 level. Karimnagar almost tied with Gulbarga in 1921 and easily overtook her during the following decade. During the period under review Gulbarga had 128 deaths for every 100 births annually, while Karimnagar had only 95 deaths for 100 births.

Note :—Amarchinta Samastan was shown in Raichur district last census. It has now been assigned its proper place in Mahbubnagar district.

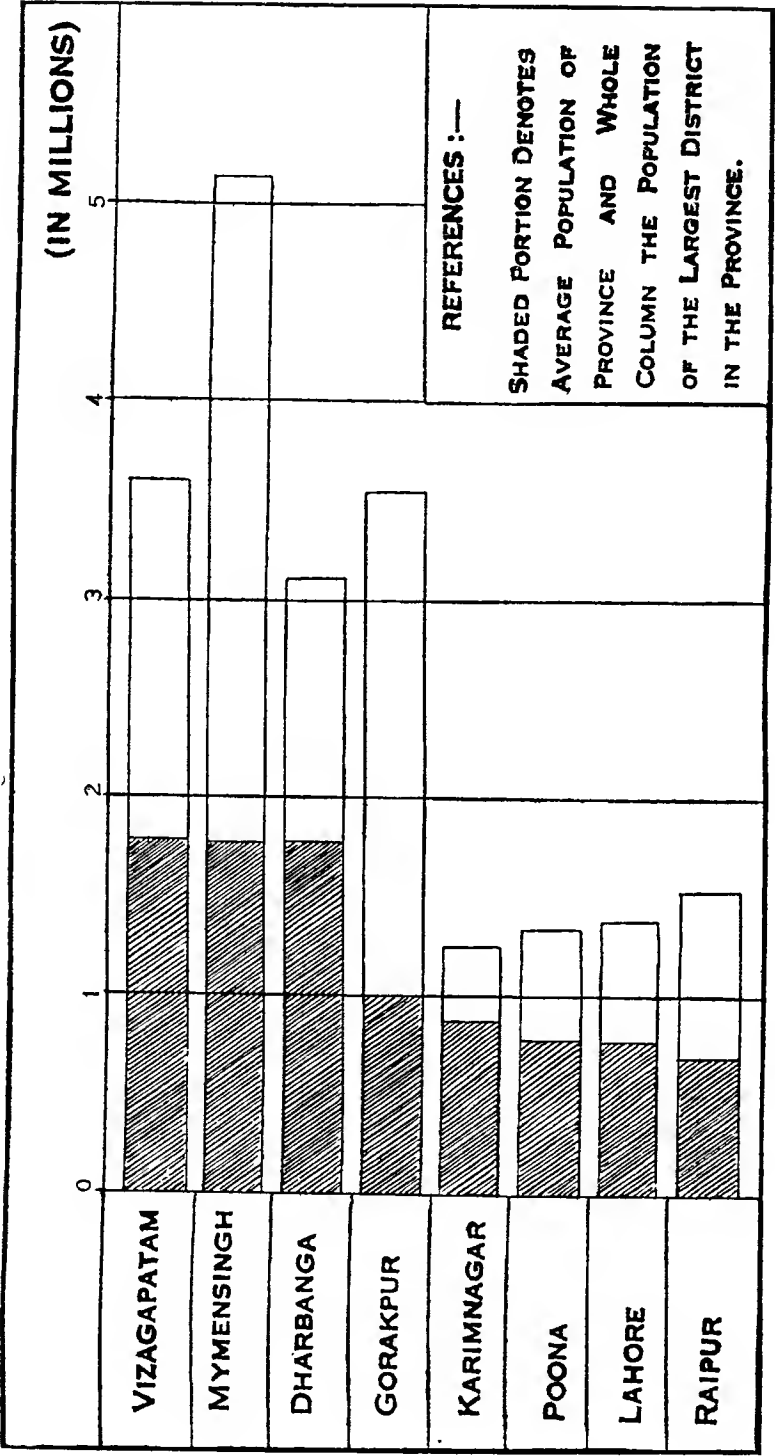


Nalgonda and Warangal have maintained their third and fourth places while Mahbubnagar, which has a long line of railway traversing the entire district, has now passed Raichur and Bidar districts, which came fifth and sixth respectively in the 1921 Census. Aurangabad, which a decade ago stood far behind Parbhani, has easily beaten it and now occupies the sixth rank. The opening of the Parbhani-Parli railway line has given an outlet for a flow of Parbhani population to Bir district. Adilabad has overtaken Nander. The population of Nizamabad is 29 per cent. less than that of the average district.

10. Average district in Hyderabad as compared with the average district in other Provinces and States.—The average district population is highest in Madras which in 1921 ranked third, Bengal and Bihar and Orissa being placed first and second respectively. After the latter two Provinces come the United Provinces of Agra and Oudh, followed by the Hyderabad State, the Punjab and the Central Provinces and Berar as illustrated by the following table and diagram :—

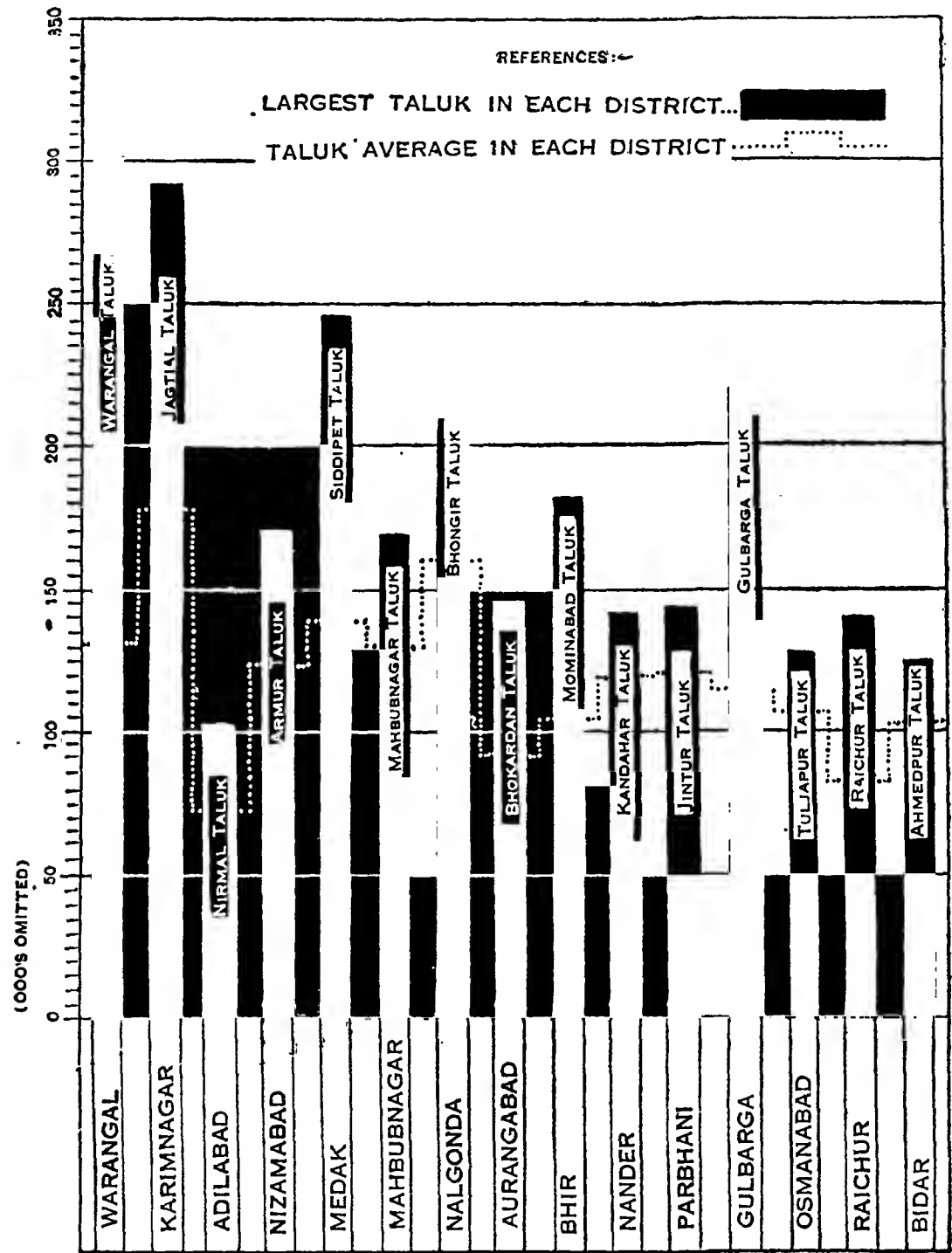
Province	Average district population	Largest district	Population
Madras	1,798,025	Vizagapatam ..	3,610,127
Bengal	1,790,091	Mymensingh ..	3,129,664
Bihar and Orissa ..	1,790,017	Dharbanga ..	3,105,529
U. P. Agra and Oudh ..	1,008,516	Gorakpur ..	3,567,561
Hyderabad State ..	873,078	Karimnagar ..	1,241,405
Bombay	793,184	Poona	1,333,528
Punjab	786,028	Lahore	1,378,570
C. P. and Berar ..	703,301	Raipur	1,526,803

[Diagram.]



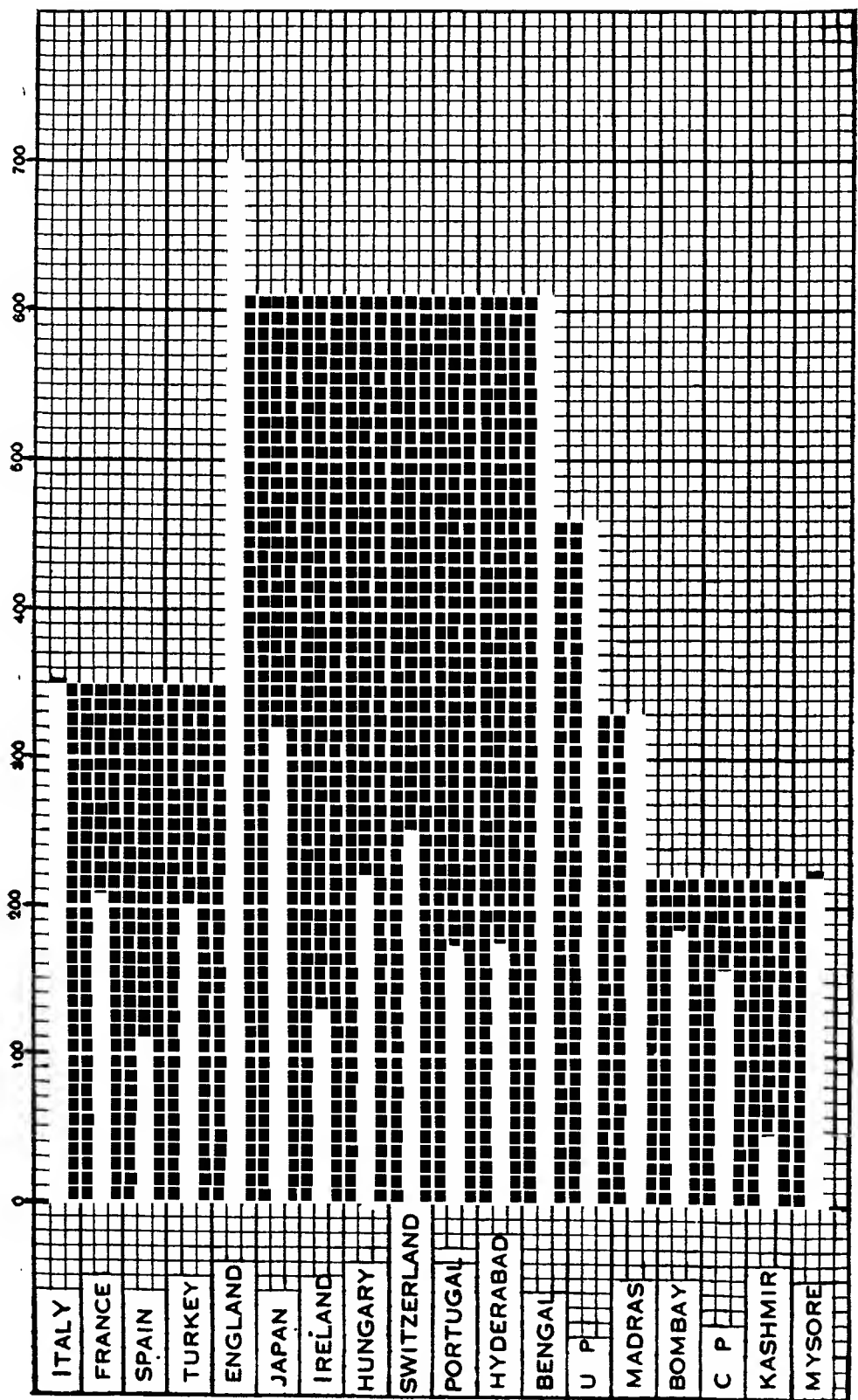
Raipur and Bilaspur districts of the Central Provinces, Poona and Ratnagiri districts of Bombay and Lahore district of the Punjab have each a larger population than Karimnagar.

11. Average taluk population.—Taking into consideration the Diwani revenue taluks which are the unit of revenue administration, the average taluk population is highest in Karimnagar district, 177,343, and lowest in Adilabad, 73,865 as represented by the following diagram.



12. **Density of population.**—By the density of population is meant the number of persons dwelling upon a unit area of land, as a square mile. It is not, however, to be supposed that the persons within that unit area are uniformly distributed over it. The average absolute density of population over the whole of the Dominions is 175 per square mile, as compared with 151 in 1921, the increase being 15·5 per cent. The mean density of India is 195 to the square mile. The density of Hyderabad is compared with that of other Indian Provinces and European and Asiatic countries in the chart below :

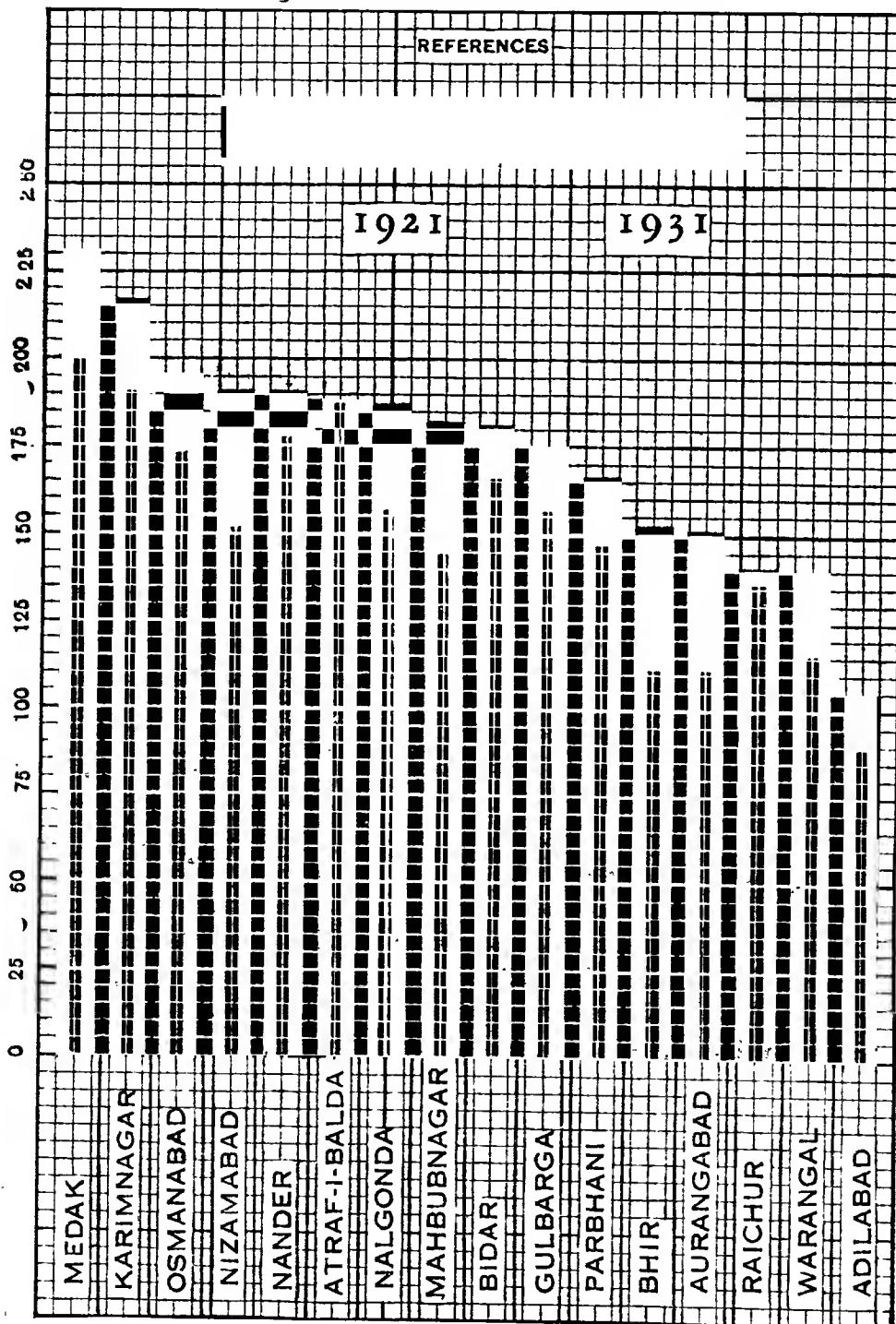
Number of persons per square mile.



It will be seen that Hyderabad State is comparable with Portugal as regards density.

13. Density in Natural Divisions.—As it is customary to discuss the figures according to the natural divisions, consisting of tracts in which the natural features are more or less homogeneous, we find that Telangana, in which is situated the City of Hyderabad, is denser than Marathwara, their respective rates being 180 and 170, as against 155 and 146 per square mile in the preceding decennium. Even if the City be excluded, Telangana is more densely populated than Marathwara. The subjoined diagram illustrates the density in each district as compared with the average in 1921.

Number of persons per square mile.



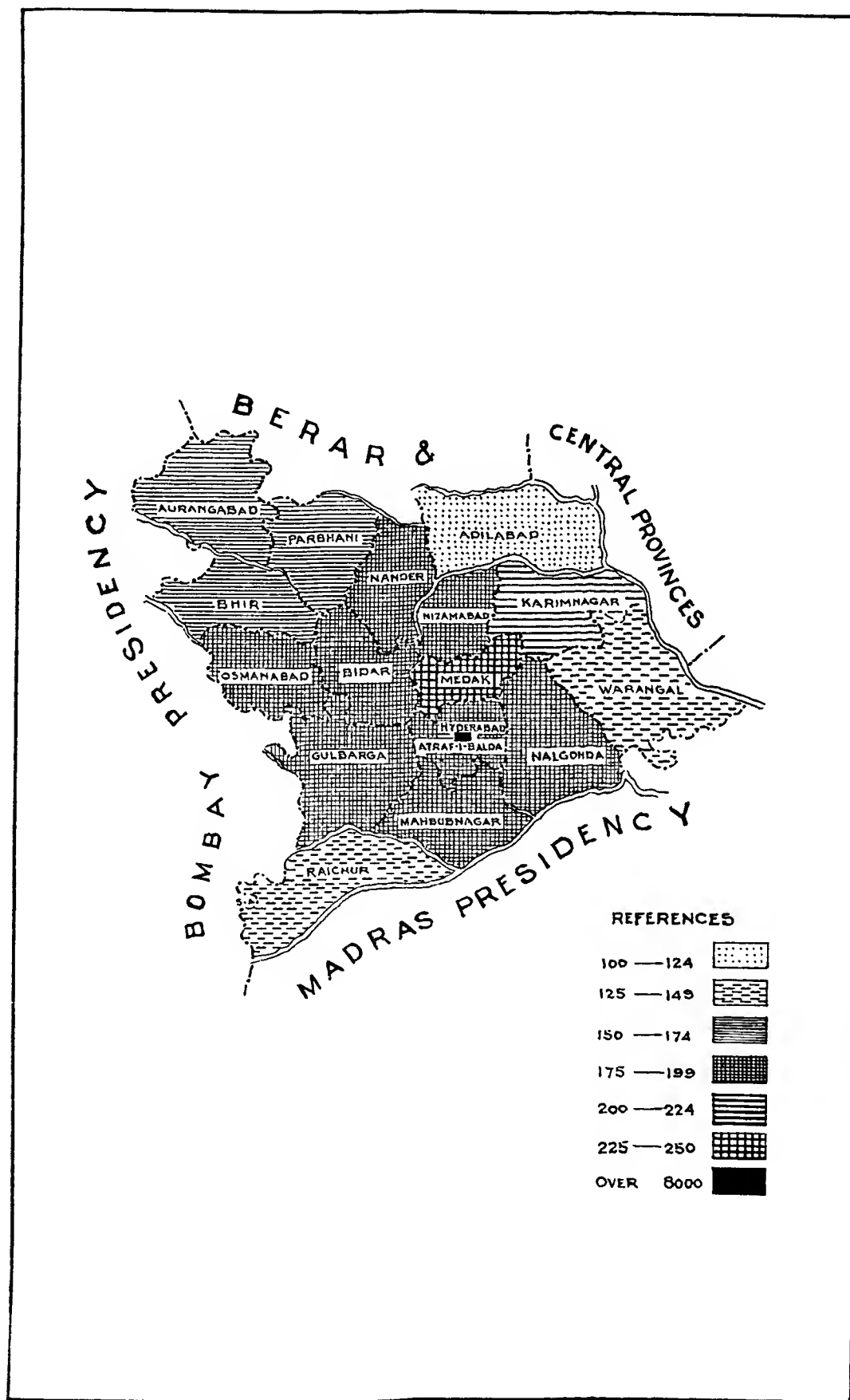
The average density over each district is as below :—

District				Persons per sq. mile	
				1931	1921
Atraf-i-Balda (City excluded)	..	..	..	188	188
Warangal	..	..	..	141	116
Karimnagar	..	..	..	217	191
Adilabad ..	..	..	..	104	90
Nizamabad	..	..	..	191	153
Medak ..	..	..	..	231	201
Mahbubnagar	..	..	..	182	145
Nalgonda	..	..	..	187	157
Aurangabad	..	..	..	152	115
Bir ..	..	..	..	153	113
Nander ..	..	..	..	192	178
Parbhani	..	..	..	167	149
Gulbarga ..	..	..	..	176	157
Osmanabad	..	..	..	196	174
Raichur ..	..	..	..	141	136
Bidar ..	..	..	..	181	166

In the City of Hyderabad 8,809 persons per square mile are found, as against 7,925 in 1921.

The inequalities of distribution of population in the districts are graphically shown in the map below.

Mean Density.



Among the districts, Medak is most dense, having 32 per cent. above the average, while Adilabad is noted for its sparsity. Osmanabad carries a larger population per square mile than any of the other Marathwara districts.

A marked rise in density has taken place in three of the Telangana districts during the past half century, viz., Warangal 120 per cent., Mahbubnagar 100 per cent. and Adilabad 86 per cent. For the same period Nander shows a rise of only 5 per cent.

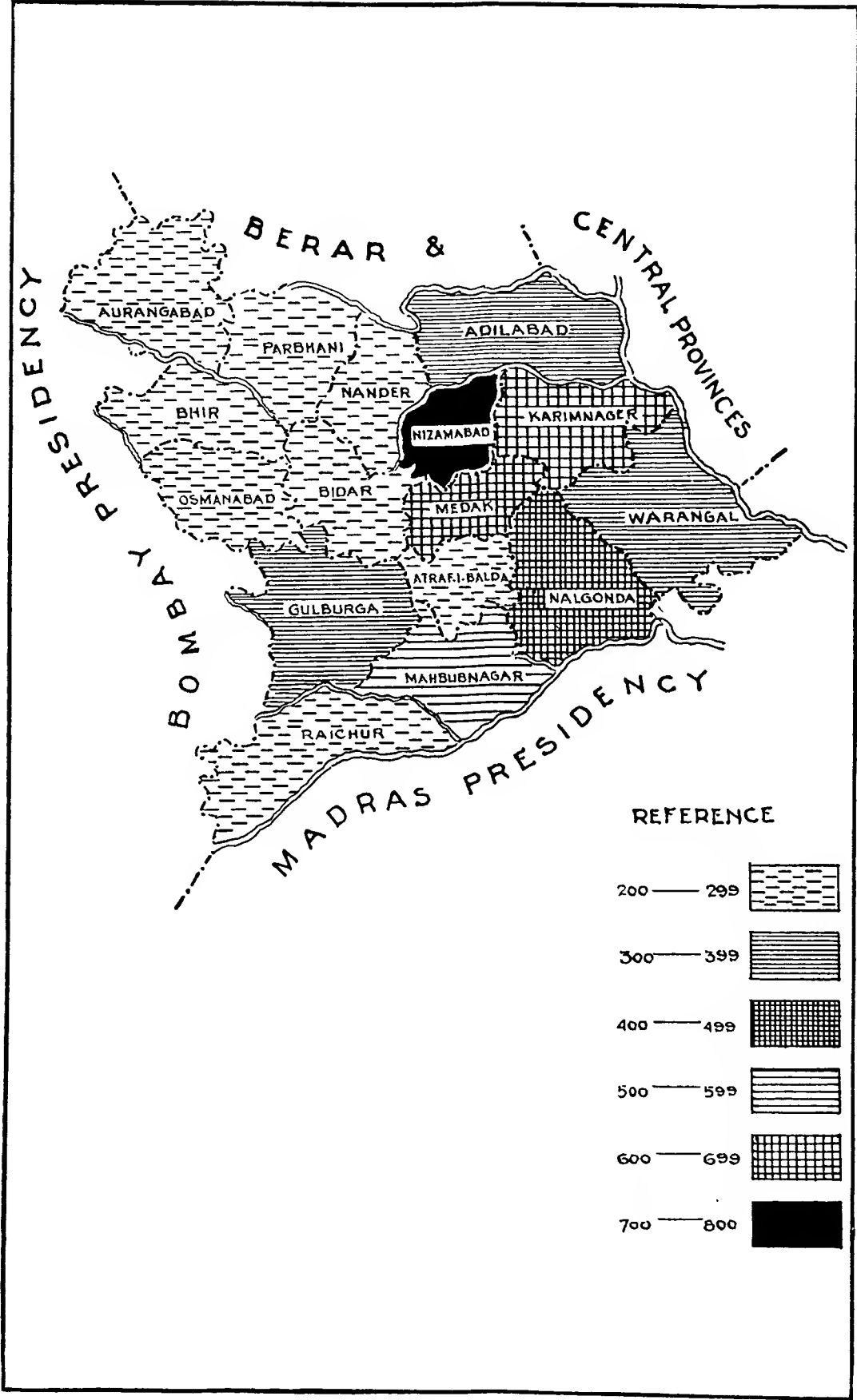
The density is below 150 over 26·4 per cent. of the area of the State ; between 150 and 200 over 62·7 per cent. and between 200 and 250 over 10·8 per cent. of the area. Hyderabad City, whose area represents 0·1 per cent. of the total bears a density of 8,809 persons over a square mile. Discussed according to the natural divisions of the Dominions we find :—

Divisions				Percentage of total area with a density of			
				Under 150	150-200	200-250	Over 8,000
Telangana	..	..	..	36·7	41·6	21·5	0·2
Marathwara	..	..	..	16·1	83·9	..	..
The State	..	..	..	26·4	62·7	10·8	0·1

From the above it is seen that 36·7 per cent. of Telangana and 16·1 per cent. of Marathwara tracts are very thinly populated, the districts concerned being Warangal and Adilabad in the former division and Raichur in the latter. Much of the first two districts is hilly and forest-clad and its development for colonisation would mean deforestation. Mulag and Paloncha taluks, covering an area of 2,859 square miles of the Warangal district have a scanty population at the rate of 48 persons to the square mile. In Adilabad district four hundred and fifty-five square miles of Nirmal taluq account for a density of 226 and five hundred and seventeen square miles (Lakshetipet) for 169, while in the remaining area of six thousand and three hundred and twenty-two square miles the density ranges between 59 in Utnur and 112 in Boath. Raichur in the Carnatic area, being devoid of both adequate rainfall and sources of irrigation, has 100 to 150 persons to the square mile over an area of about five thousand eight hundred square miles. Marathwara claims throughout a density of 150-200. The same degree of density is found over 41·6 per cent. of Telangana, representing the areas of Atraf-i-Balda, Nizamabad, Mahbubnagar and Nalgonda districts. Karimnagar and Medak districts, occupying 21·5 per cent. of Telangana area, have the highest density in the State, between 217 and 231 persons per square mile.

14. Density and cultivation.—The figures for the cultivated area are a fair index to the density in the districts. For the purpose of determining it the

[Map:



area sown in the last year of the decade is taken into consideration and the following inset table illustrates the density on a square mile of cultivated area.

Districts				Cultivated area in square miles	Persons per sq. mile
Marathwara					
Aurangabad	..	..	..	4,116	229
Bir	..	..	..	3,035	208
Parbhani	..	..	..	3,952	216
Nander	..	..	..	2,793	258
Gulbarga	..	..	..	3,668	334
Raichur	..	..	..	4,326	217
Osmanabad	..	..	..	3,120	221
Bidar	..	..	..	3,273	267
Telangana					
Medak	..	..	..	1,057	699
Mahbubnagar	..	..	..	1,825	532
Nalgonda	..	..	..	2,813	403
Nizamabad	..	..	..	868	718
Warangal	..	..	..	2,965	377
Adilabad	..	..	..	2,460	309
Karimnagar	..	..	..	2,016	616
Atraf-i-Balda	..	..	..	1,702	293

15. Causes of Variation.—Variation in density is generally attributed to the operation of one or more of the following causes : the physical configuration of the country, history of the tracts, condition of law and order, communications, industrial and economic conditions, crops, climate, rainfall, irrigation and agriculture. The physical characteristics of the country have already been briefly noted. Marathwara has extensive hill ranges and spurs which neither store water for cultivation nor attract as much rainfall as the densely forest-clad parts of Telangana. The other factors have been discussed from time to time in various Government publications and therefore need not be repeated here. But there is one point which calls for a detailed examination. Emphasis has been laid in the past on the cultivation of rice as being the primary cause of influencing a higher birth-rate so as to account for a higher density in Telangana than in Marathwara. No doubt Telangana has under rice a greater proportion of land than Marathwara as will be seen from the following statement :—

Crops				Percentage area of principal crops to total area sown	
				Marathwara	Telangana
Jawar	..	..	.	34·0	22·5
Bajra	..	..	..	5·4	19·9
Ragi	..	..	..	0·5	4·5
Wheat	..	..	..	5·7	0·2
Barley	..	..	..	0·1	0·3
Rice	..	..	..	0·6	5·1
Maize	..	..	..	1·0	7·4
Pulses	..	..	..	4·0	3·9
Other food crops	..	..	..	11·4	12·7
Oil-seeds	..	..	..	7·7	10·9
Cotton	..	..	..	14·4	4·3

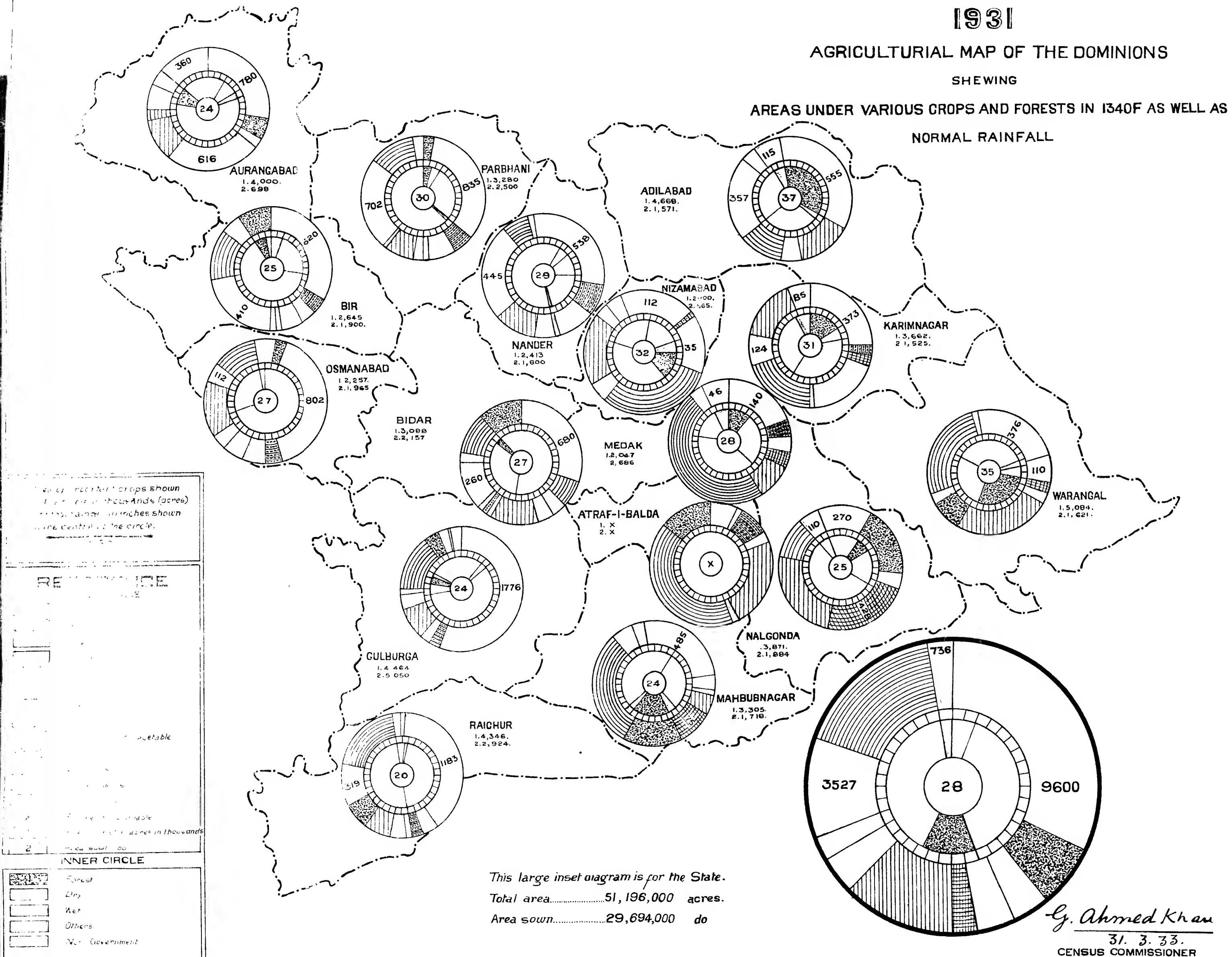
CENSUS

1931

AGRICULTURAL MAP OF THE DOMINIONS

SHEWING

AREAS UNDER VARIOUS CROPS AND FORESTS IN 1340F AS WELL AS
NORMAL RAINFALL



G. Ahmed Khan

31. 3. 33.
CENSUS COMMISSIONER

But rice is by no means the predominant crop in Telangana, as the map facing this page shows. Nor can it be stated with any degree of certainty that the rice cultivated there is the staple food of the area. Rice occupies only about five per cent. of the Telangana area under cultivation and the yield, however profuse, can hardly support the population there. Jawar, on the other hand, occupies as much area as that of all the other grain crops put together in Telangana, and it is a matter of common knowledge that what is more easily obtainable becomes the staple food of the people in that territory, as rice is of the Chinese and blubber of Eskimos. For a long time the potato was the staple food of Irishmen and oats of the Scots. Jawar is the principal diet and is supplemented by bajra and ragi. Rice in Telangana is, therefore, what cotton or wheat is in Marathwara. It is an article of high market-value. The quantitative yield of rice is nearly twice as much as that of jawar on an acre of land and the money value thereof is also in the same proportion, money being necessary to pay their revenue and buy their necessities. Therefore, rice is neither the principal crop nor the staple food. Social conditions in the natural divisions are identical, in that infant marriages and prohibition of widow marriage are the characteristics of the higher and middle classes of Telangas, Kanadas and Marathas.

What then is the prime factor which is responsible for a higher density in Telangana ?

It is a well known maxim of political economy that population centres round fertile tracts. Rainfall is one of the chief causes of soil fertility, and demographers have traced a connection between density and rainfall. Generally, both these factors increase or diminish together. But there are certain exceptions. Rain falls alike on the just and the unjust and so it falls alike on good, bad and indifferent soils. For instance, in forested areas such as Adilabad and Warangal rainfall is indeed high but density of population is low. Rainfall directly benefits *kharif* but it is also of value to *rabi* to the extent that the soil retains moisture. But, for the purpose of correlating density with soil fertility not merely the area fertilised by rain but also that under irrigation should be taken into account, for irrigation considerably augments the agricultural prosperity of the country and helps such areas as are blessed with sources of irrigation to yield more and support a larger population.

Let us take Marathwara first. Although this part of the Dominions is devoid of an extensive irrigation system such as is enjoyed by Telangana its water supply for crops requiring irrigation is derived largely from wells, and in proportion to the degree of fertility received both from rainfall and irrigation is the density of population in the cultivated area of each district. The following is the order into which the districts fall with respect to rainfall, irrigation and density.

Districts	Rain	Irrigation	Total	Order	Density
Gulbarga ..	4	1	5	1	1
Bidar ..	2	6	8	3	2
Nander ..	1	5	6	2	3
Aurangabad ..	6	2	8	4	4
Osmanabad ..	5	4	9	5	5
Raichur ..	8	7	15	8	6
Parbhani ..	3	8	11	7	7
Bir ..	7	9	10	6	8

NOTE.—The method of computing the foregoing table is this. Take the average rainfall and the areas under irrigations in each district and arrange them in order of importance. For instance Gulbarga ranks fourth in the matter of rainfall and first in regard to extent of irrigation. These two factors are added together in respect of each district and the order is determined. Thus Gulbarga takes the first place, and in the matter of density also and of population per sq. mile, Gulbarga tops the list. Thus the correlation of fertility of soil and density is obtained.

How the cumulative effects of rain and irrigation influence density in a given area is well represented in the above table. There may be certain peculiarities of soil or seasonal factors to cause slight disagreement between Bidar and Nander on the one hand and Raichur and Bir on the other. Nevertheless, correlation between irrigation and density is clearly established.

Irrigation in the State is entirely concentrated in Telangana, which is also assured of a more regular and copious rainfall, and the density varies according to the agricultural resources.

Allowing for certain variations in local conditions in some districts we get the following result in support of the principle stated above :—

Districts	Rain	Irrigation	Total	Order	Density
Nizamabad ..	1	1	2	1	1
Medak ..	4	4	8	3	2
Karimnagar ..	3	2	5	2	3
Mahbubnagar ..	7	3	10	5	4
Nalgonda ..	6	5	11	6	5
Warangal ..	2	7	9	4	6
Adilabad ..	5	8	13	7	7
Atraf-i-Balda ..	8	6	14	8	8

In proportion to the increase in irrigation facilities the population per square mile of cultivated area also increases grows in numbers. Messrs. L. Middleton, I.C.S., and S. M. Jacobs, I.C.S., Superintendents of the Census Operations in the Punjab for 1921, referring to density on certain tracts in the Punjab which have abundant facilities for irrigation, hold that “the population in all these irrigated units is increasing by leaps and bounds.”

To sum up, density of rural population depends not upon the proportion of gross area of land cultivated, nor upon a particular crop largely grown, nor upon rainfall alone but on the extent of irrigation the area commands. The existing distribution of population as revealed by the Census is in very close agreement with this general principle.

One other thought crosses my mind in this connection, namely comparative health. Irrigation being a fertile source of malaria the disease is more widespread in Telangana than in Marathwara. Medical and Public health statistics prove it. The purging of the Suez Canal territory from malaria was followed by an extraordinary fall in the birth rate in that zone. Conversely then, where malaria is prevalent it is possible that it confers a high fertility upon the people, who suffer from defective nutrition associated with strenuous labour.

16. Early accounts of population.—Prior to 1881 there was no regular census taken but it would appear that a periodical numbering of people was made by Patels and Patwaris who furnished returns of each town and village. Sir Richard Temple, writing in his private diary of politics in 1876, appears to have relied upon such returns when he estimated the population then to be 10 millions. Since then a great change has come over the country. Peace and security have been ensured, irrigation and means of communication have been developed and the population has consequently grown steadily.

The decennium ending with 1881 was characterised by two famines, one in 1871 and the other in 1876, of more or less intensity. The first was caused by a drought. Grain worth eleven lakhs of rupees was imported from Bengal. Aurangabad, Nizamabad and Nagarkurnool (present Mahbubnagar district) suffered most. The City of Hyderabad did not escape the scarcity wave. Cooked food was distributed to the destitute for several months. In 1876, by a failure of the monsoon, famine prevailed in Lingsugur, and parts of Raichur, Shorapur, Gulbarga, Bir and Nalgonda, the total population affected being 1,380,235. The Census in 1881 being the first one taken, no comparison is admissible with the population at any previous period, but it may be safely said that conditions in the period preceding the census date were by no means normal.

Between 1881 and 1891 nothing untoward happened. Rainfall was regular and generally adequate. Agricultural progress was unhindered and, therefore, the rate of birth of the population, which had emerged from famine conditions, was abnormal, as was revealed in the 1891 census, the increase being 17·1 per cent. shared by all the districts.

The next decade 1891-1901 was not prosperous. Two famines checked the growth of population. One was in 1896-97 over an area of 17,835 square miles, and the other in 1899-1900, far worse than any of its predecessors, affecting the whole of these Dominions, the principal sufferers being Aurangabad, Bir, Parbhani and Nalgonda districts and parts of Nander, Bidar and Gulbarga districts. Crops failed and remissions of land revenue had to be made. People migrated in large numbers to the neighbouring British districts. The Sanitary Commissioner of Berar reported "an influx of a large number of people in a very poor and emaciated condition from the *Mogalai*." Similar reports were also made by the district authorities of Ahmadnagar and Sholapur in the Bombay Presidency. The decade was also noteworthy for the appearance of plague, which broke out in 1897. This being its first appearance in these Dominions the consternation it caused was indescribable. Aurangabad, Naldurg (Osmanabad) and Gulbarga districts adjoining the Bombay Presidency were the first to be infected. Quarantine was established on the frontier and railway lines and other measures were taken to prevent the influx of persons from affected areas into the City. Thus the epidemic was localised in the western districts and the toll it exacted up to September 1899 amounted to eight thousand. The effect of the famines and plague was so disastrous that in the 1901 census the population was found to have suffered a loss of 3·5 per cent. on the previous decade. The fall was heaviest in Parbhani, closely followed by Bir, Bidar, Nander, Osmanabad and Aurangabad, the decrease being over a hundred thousand in each district.

The following decade, 1901—1911 was a period of good health. The opening of the Mahbubnagar canal, 27 miles in length, capable of irrigating ten thousand acres of land in Medak, the general reorganisation of the irrigation department resulting in far more efficient service, the extension of the Barsi Light Railway up to Latur, an important cotton market, the opening of the Purna-Hingoli Railway, and the development of mining and textile industries were some of the important events evidencing the general prosperity of the State. The weak and the worn, the very young and the very old having been wiped off by the famines and pestilences in the preceding decade, the survivors having more food to eat became strong to resist diseases and also prolific. As compared with 1881, the area cultivated advanced 84 per cent. and the population 36 per cent. Karimnagar alone gained nearly three hundred thousand persons during the decade.

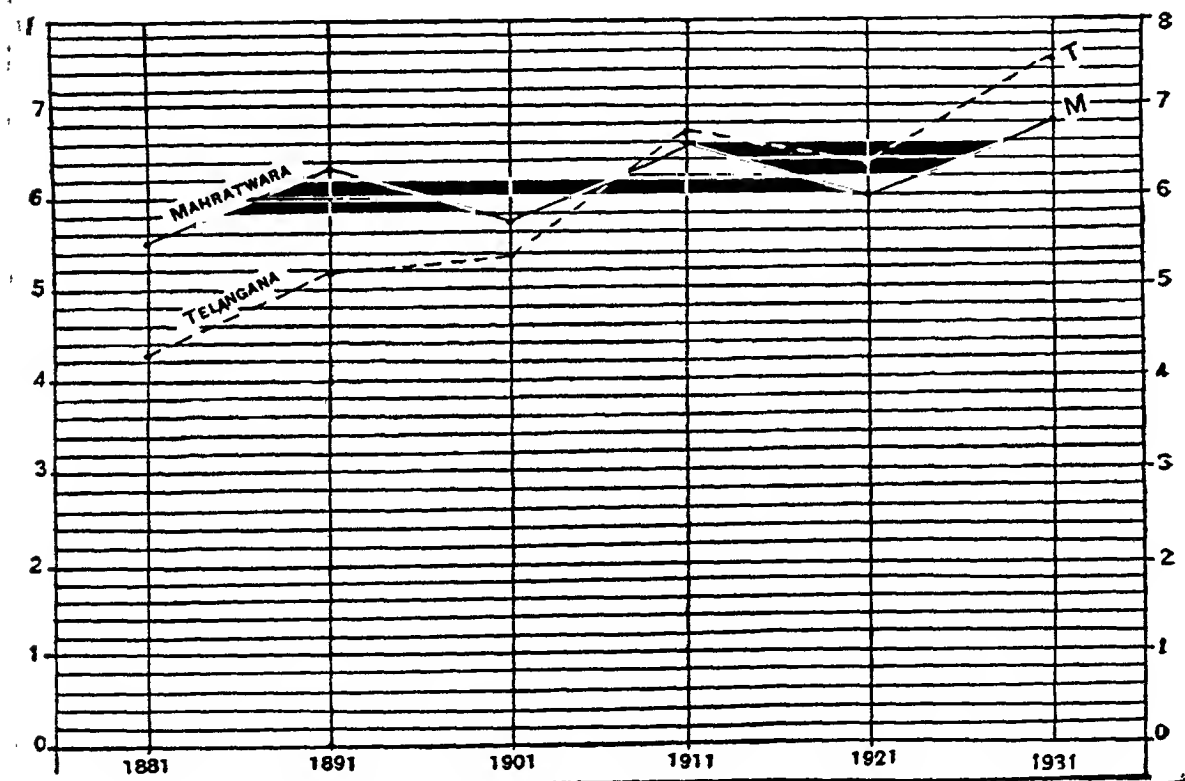
1911—1921 was eventful for the calamities caused by plague in the beginning of the decade and the influenza epidemic of 1918—19, not to speak of the general trade and economic depression as a result of the great war. Their deleterious effects more than counterbalanced the advantages accruing from the expansion of road and rail communications and irrigation projects, development of industries and popularisation of improved and profitable

methods of agriculture. A decline of 6 per cent. in the strength of the population was the result. Aurangabad and Bir lost about a lakh and a half each. Although, as compared with 1911, the area under cultivation increased by 18 per cent., the prices of food stuffs rose, necessitating the creation of the department of Civil Supplies in 1918.

Thus the population of the Hyderabad State, which recovered from unsettled conditions prevalent throughout India up to the middle of the nineteenth century, had been suffering from famines and pestilences and a multitude of other fortuitous conditions up to the last decade. It may, therefore, be said that no decade during the past century and a half can be regarded as quite normal because various factors have been at work militating against the growth of the population at a fair rate.

The increase in the population of the two natural divisions during the last 50 years has not been uniform. Telangana has grown by 71·1 per cent. during the fifty years and Marathwara by 26·7 per cent. The following diagram illustrates the periodical variations in the population of these two natural divisions :—

In Millions.



17. Conditions of the decade 1921–31.—The decade under review was, on the whole, untroubled and the conditions contributing to the well-being of the population may be briefly set forth.

(a) *Weather and Crops.*—To ensure good harvests in the Dominions it is necessary to have ante-monsoon showers in the latter half of May and beginning of June, a good and well distributed rainfall in the months of June, July and August, heavy in September and moderate in October and November with occasional breaks.

In 1921 the rainfall was disappointing, the average being 15·27 inches the worst on record since 1309 F. (1900). Kharif and early rice suffered from the capriciousness of the south-west monsoon. The north-east monsoon being of little avail, kharif, abi* and rabi failed in large areas, while tabi cultivation was restricted. Acute distress prevailed, cattle died in large numbers from lack of water and fodder, and poor people migrated from Aurangabad and Bir districts. Parts of Warangal, Karimnagar, Nalgonda, Medak and Mahbubnagar were declared famine-stricken and relief on a large scale was rendered to sufferers.

* Abi is cold weather rice and tabi is hot weather. Kharif and rabi are the corresponding dry crop seasons.

In 1922 the monsoon set in in proper time and the total fall for the year was 32·11 inches. The yield of crops was generally estimated at 8 to 12 annas.

In 1923 the rainfall was below normal, it being only 28·18 inches. The monsoon burst in time and agricultural operations commenced; but a long break in August was harmful to the kharif in parts of Gulbarga, Raichur, Osmanabad, Mahbubnagar and Nalgonda. From lack of moisture, kharif suffered and the yield thereof was consequently much below the average; but rice and oil-seeds in other parts, thanks to subsequent rains, gave better results.

The monsoon in 1924 appeared late in June and therefore kharif and rice cultivation was retarded. The falls in Raichur were so poor that kharif languished. Rabi was fair except in parts of Gulbarga and Raichur, where sowing had to be limited for lack of moisture. The total rainfall for the year being only 25·82 inches, the supply of water from sources of irrigation was inadequate for tabi cultivation. The Raichur district was hard hit and measures were taken there to alleviate distress.

Though in 1925 the rainfall was 29·29 inches, a little more than in the preceding year, the monsoon being weak in its early stages, kharif and abi cultivation was done on a limited scale. Rabi and tabi had more favourable seasonal conditions and, a good supply of water for irrigation being available in Telangana, rice commanded a larger area than usual and yielded 25 per cent. more than in the previous year.

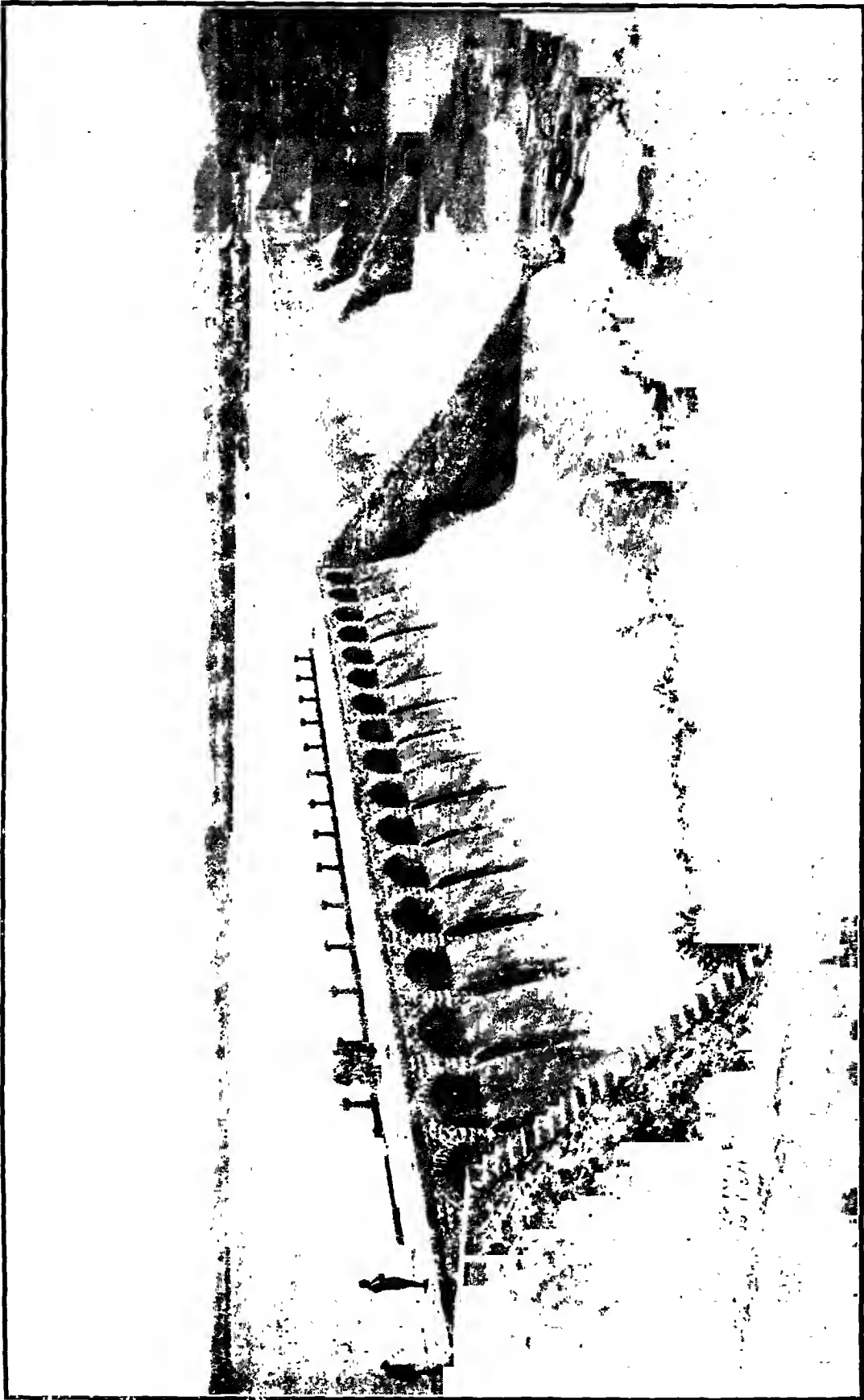
1926 was, from rainfall and agricultural points of view, very satisfactory. The monsoon was timely and its yield plentiful, 33·67 inches. All crops grew under normal conditions and yielded between 8 and 16 annas.

The following year, 1927, caused some anxiety, there being only 24·05 inches of rain, which was neither timely nor evenly distributed. The area sown with various crops decreased. The yield of kharif in parts of Raichur and Nalgonda did not amount to more than four annas in the rupee, while that of other crops in other parts was far below the average. Scarcity prevailed in Raichur and Nalgonda districts and the consequent distress was relieved by the provision of construction works such as wells, tanks and roads. Tagavi advances were made to agriculturists and a fodder supply was provided for cattle.

In 1928 the monsoon arrived in proper time and kharif and abi sowing proceeded under ideal conditions; but in July heavy falls threatened to destroy the young crops in parts of Raichur, Gulbarga, Nalgonda, Warangal and Adilabad districts. In August a long spell of dry weather affected the crops in Bir, Raichur and Osmanabad. Castor in two districts was ravaged by insects and the harvest was estimated at 6-12 annas. The total rainfall was about 25 inches.

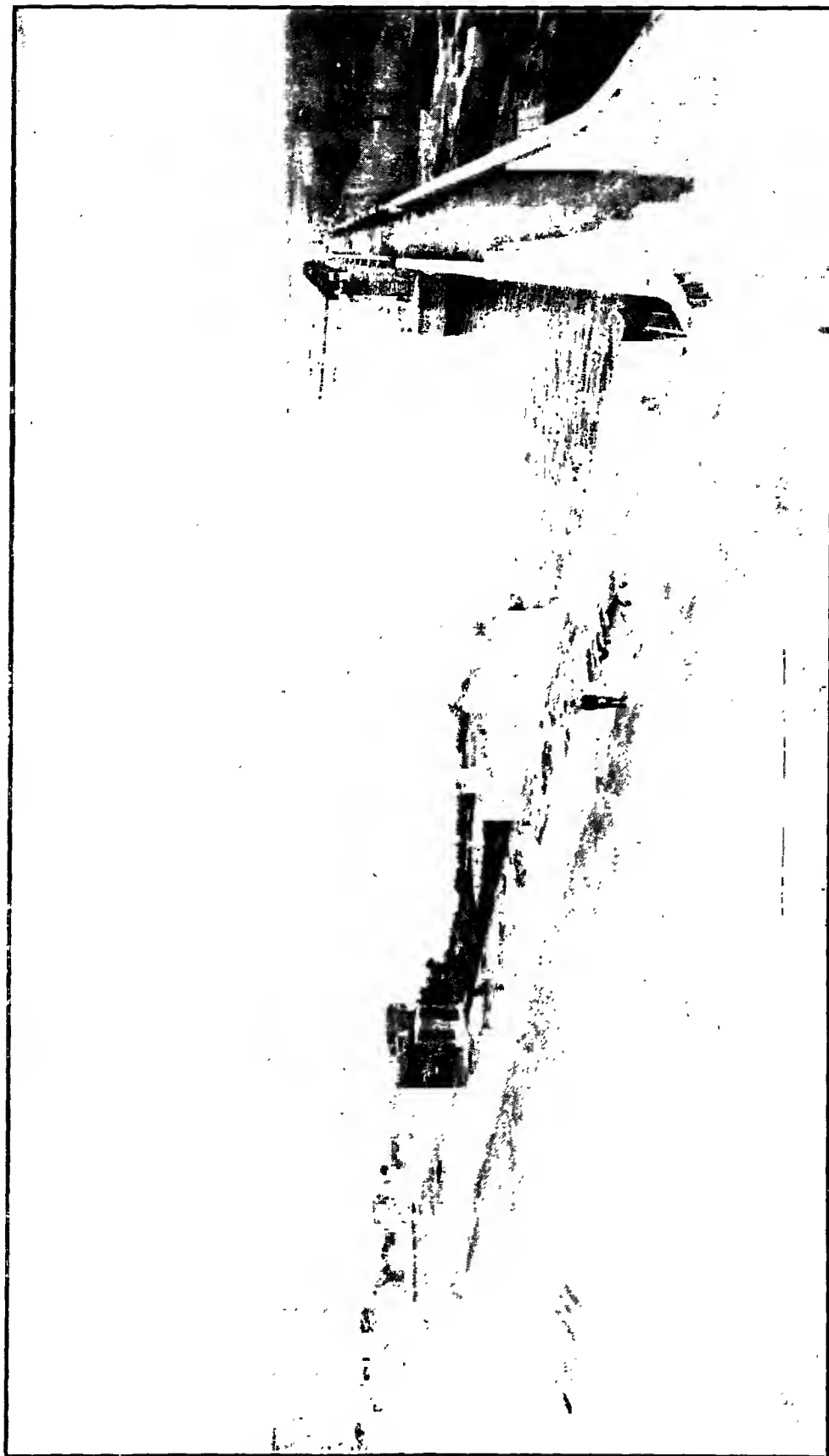
In 1929, the monsoon being unsettled, sowing was interrupted in some places. Subsequent irregular falls gave rise to insect ravages of tender crops in Raichur, Nalgonda, Karimnagar and Medak and to cattle diseases in a large area of Marathwara districts. Conditions improved in August, when the rainfall was copious and general, the total for the year amounting to 36·84 inches. Kharif and abi were harvested in proper time and rabi and tabi were in normal condition, but some unseasonable rains followed by severe winter weather seriously affected the former when it was maturing. For these reasons, although the net area cropped during the year was much larger than in the preceding year, the yield was less except in the case of tobacco, linseed and castor.

The last year of the decade was disappointing. The monsoon was weak and rainfall fitful in parts of Gulbarga, Raichur, Osmanabad and Nalgonda. Kharif sowing in some places had to be deferred and tender sprouts in places withered away. Insects attacked the young crops in Raichur, Medak and Karimnagar districts. The condition of kharif worsened until the middle of August when widespread rain partially alleviated the distress. The September rains, though light, proved beneficial both to the standing crops and rabi sowing. But the total rainfall for the year being only 23·34 inches, the area and yield of crops fell off.



The Nizam Sagar Sluices.

P.W.D.



The Nizam Saghar Reservoir.

P.W.D.

Thus, the decade consisted of three good years, six moderate ones and one bad year and the whole period was free from famine.

(b) *Agriculture*.—In addition to the four already existing farms, one central farm was started for experimental work for the Telangana tract, another at Parbhani for the Marathwara tract and a third at Nizamsagar for the area commanded by the Nizamsagar reservoir. Plant breeding research work was started on cotton, jawar, rice and wheat and castor crops. Propaganda for the use of improved seeds and implements, better manure and better methods of cultivation was carried on in villages through Agricultural Inspectors. By legislation the area under Gaorani, the much prized indigenous long staple cotton, was protected and the cultivation of the variety encouraged. During the ten years the area of land brought under cultivation has steadily increased from 20,254,000 acres, in 1921 to 21,349,000 acres in 1930, as far as Khalsa area is concerned.

(c) *Irrigation*.—Among the important irrigation projects completed during the decade may be mentioned the following :—

The Pocharam Project in Medak District. It is a masonry dam across the Allair river costing Rs. 32 lakhs including the excavation of a main channel of 36 miles. The project is designed to irrigate 13,000 acres of rice land. The Palair Reservoir in Warangal District was formed by an earthen bund, 62 feet high, thrown across the Palair river and is meant to supply water for rice and sugar-cane cultivation through the channels taking off at either flank to an irrigable area of about 20,000 acres. The cost of the project is 24 lakhs. The waters of the Wyra river, which were running to waste, were also conserved by forming a reservoir in the Warangal district consisting of a masonry dam with earth backing. The height of the dam is 61 feet above the deep bed of the river. The cost of the scheme together with the channels is Rs. 31½ lakhs and its irrigable area is 17,500 acres under rice and sugar-cane. The Fatehnaheer Project, being a left bank channel of the Manjra from the Ganapur anicut in Medak district, was completed at a cost of Rs. 6 lakhs for irrigating 5,400 acres.

The Nizam Sagar irrigation scheme has just been completed. Its cost is Rs. 426 lakhs. Its main canal is 72½ miles long designed to supply water for irrigating 2,75,000 acres through its several distributaries aggregating to a total length of 600 miles in the taluks of Yellareddy, Bodhan, Nizamabad and Armur.

Minor irrigation projects dealt with in the decade under review are Royanpally in Medak district, Singtom Reservoir in Nizamabad district and Singabhoopalani in Warangal district. These three works have cost Government Rs. 11 lakhs. Besides the above, many tanks, large and small, were restored and maintained in good order for irrigation purposes.

(d) *Economic condition*.—With a view to formulating measures for the furtherance of the economic conditions of the people, Government instituted enquiries by special officers as to the banking facilities available in the rural areas and a general survey of the economic state of villages. During the decade the number of joint stock companies has increased considerably. Banking, insurance, transit and transport, trading and manufacturing, theatrical and entertainment companies and textile mills have thriven well. The total authorised capital of the companies registered under the Hyderabad Companies Act and at work in 1930 was Rs. 4,73,11,617, of which Rs. 1,99,17,195 was paid-up capital. At the end of the previous decade, there were 1,432 co-operative societies with 37,393 members and a working capital of Rs. 86,44,440. By steady and sustained advance from year to year, the department could count at the close of the decade 2,164 societies with 57,016 members, their working capital being Rs. 1,90,09,155. The ideal that the co-operative movement should be a people's movement, self-controlled and self-financed, was faithfully kept in view, and wherever it was opportune and feasible the societies were deofficialised in constitution and management. The movement among agriculturists has become popular and the

number of agricultural societies increased from 1,264 at the beginning of the decade to 1,776 and the membership from 37,393 to 57,016, the working capital of Rs. 190 lakhs having risen by 120 per cent. during the same period. The number of societies worked by non-agriculturists has more than doubled in the decennium, the present number being 357. By far the most important piece of work of the department was the education of the panchayat members of societies and the public by means of lectures and literature. Apart from the main object of organising funds from which to provide credit, the co-operative movement has created and fostered a co-operative feeling which can be directed into other channels for the common good.

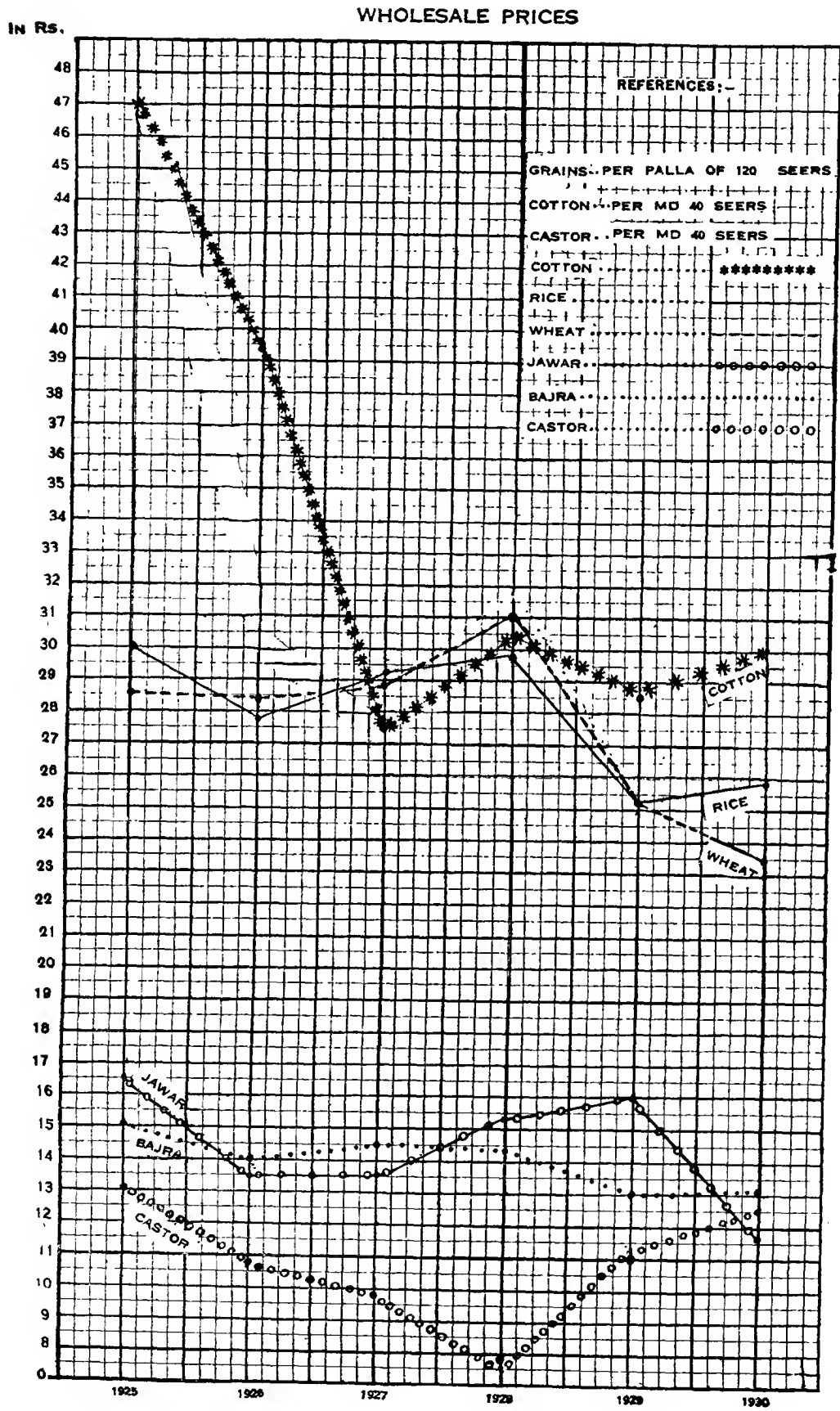
(e) *Prices*.—The first year of the decade being subject to poor crops on account of failure of the monsoon, export fell in volume and the prices of food grains and other major agricultural produce ruled high. Subsequently conditions improved and 1925 may be said to be a prosperous year from the agriculturists' point of view. From the next year onward fluctuations of prices set in by slow degrees. Cotton, an important and profit-yielding crop, had a precipitous fall in 1926 and had not materially recovered from it when the decade closed. The fall in prices was due to world-wide economic depression. The trend of prices is graphically shown on the next page.

Commodities Maunds of 40 seers	1925	1926	1927	1928	1929	1930
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Rice	10 0 0	9 5 0	9 13 0	9 11 0	8 6 0	8 9 0
Wheat.	9 8 0	9 7 0	9 9 0	10 6 0	8 6 0	7 12 0
Jawar	5 8 0	4 8 0	4 8 0	5 1 0	5 6 0	3 14 0
Bajra	5 0 0	4 13 0	4 13 0	4 12 0	4 6 0	4 6 0
Til	11 2 0	10 4 0	10 7 0	10 11 0	8 13 0	8 1 0
Cotton	47 0 0	39 5 0	27 9 0	30 6 0	28 9 0	29 11 0
Castor	13 2 0	10 10 0	9 12 0	7 14 0	11 0 0	12 8 0

(f) *Industries*.—The impetus given by Government to the promotion of local industries by establishing a separate department for it under the name Commerce and Industries Department towards the end of the last decade has borne appreciable fruit during the decade under review. To three textile mills which existed before, two more were added, one at Nander and the other at Hyderabad. The cement, cigarette and button-making industries have been encouraged. Government, through the department, has been systematically assisting the development of local industries in various ways, which may be classified as follows :—

Assistance to large and small scale industries, control of new factories as they come into existence, scientific assistance and advice, encouragement of pioneer industrial works, development of cottage industries by direct action and technical and industrial training. The Industrial Laboratory, Cottage Industries Institute, Cottage Industries Sales Depot, Industrial Alcohol Factory, Kamareddi; Government Soap Factory, Hyderabad; Experimental Carpet Factory, Warangal; Jacquard Institute, Paithan; District Demonstration Parties; the Industrial School, Aurangabad, and the Industrial School, Nizamabad, are the main institutions controlled and run by the department.

Besides financing industrial projects, Government have set aside a crore of rupees to be invested in large industries and Government securities, the profits accruing therefrom to be applied to the development of cottage and



small scale industries, by advancing loans. The trust fund thus financed such schemes as the surveys of handloom industries, oil industry, poultry farming, leather tanning, salt industry, the establishment of a carpet factory at Warangal, the establishment of a Jacquard Institute at Paithan among others.

(g) *Trade*.—Owing to the poor agricultural conditions generally prevailing at the beginning of the decade, the volume of trade in 1921 declined. Exports fell by Rs. 834 lakhs and imports by Rs. 63 lakhs. The next year, there was perceptible improvement, high prices being offered for commodities. Cotton, cotton-seed and grain were exported in larger quantities. The aggregate value of trade in that year was Rs. 3,334 lakhs as contrasted with Rs. 2,734 lakhs in the previous year. In 1923, an even better tone prevailed, the aggregate value of exports and imports being Rs. 3,622 lakhs. Linseed, castor and oils were the chief articles of export. In 1924, there was a larger demand for grain and linseed and the export trade rose to Rs. 1,954 lakhs, while imports amounted to Rs. 1,987 lakhs, piece-goods accounting for a large share of the increase. The following year was characterised by a heavy fall in imports and a rise in exports, castor, grain and ground-nuts commanding a better market. In the year 1926, there was a drop of Rs. 705 lakhs under imports, mainly under piece-goods while the volume of export trade was practically stationary. In 1927, both imports and exports declined, owing mainly to a poor agricultural season. But in the following two years, with good crops, there was a recovery both in imports and exports. Piece-goods mainly accounted for the increase in imports, and ground-nut and castor-seed in exports. In the Hyderabad State, trade depression set in during the last year of the decade. Imports of piece-goods and exports of castor-seed, ground-nut and grain declined, the aggregate value of trade being Rs. 3,892 lakhs.

Volume of trade.

Year				Imports	Exports	Total
				Rs.	Rs.	Rs.
1921	..	..	..	18,77,14,000	8,57,17,000	27,34,31,000
1922	..	..	..	16,89,48,000	16,45,38,000	33,34,86,000
1923	..	..	..	19,12,35,000	17,10,12,000	36,22,47,000
1924	..	..	..	19,87,81,000	19,54,25,000	39,42,06,000
1925	..	..	..	21,65,62,000	15,78,31,000	37,43,93,000
1926	..	..	..	14,60,16,000	15,85,76,000	30,45,92,000
1927	..	..	..	13,88,95,000	12,48,12,000	26,37,07,000
1928	..	..	..	18,53,44,000	20,56,34,000	39,09,78,000
1929	..	..	..	19,05,53,000	20,82,13,000	39,87,66,000
1930	..	..	..	19,02,47,000	19,90,28,000	38,92,75,000

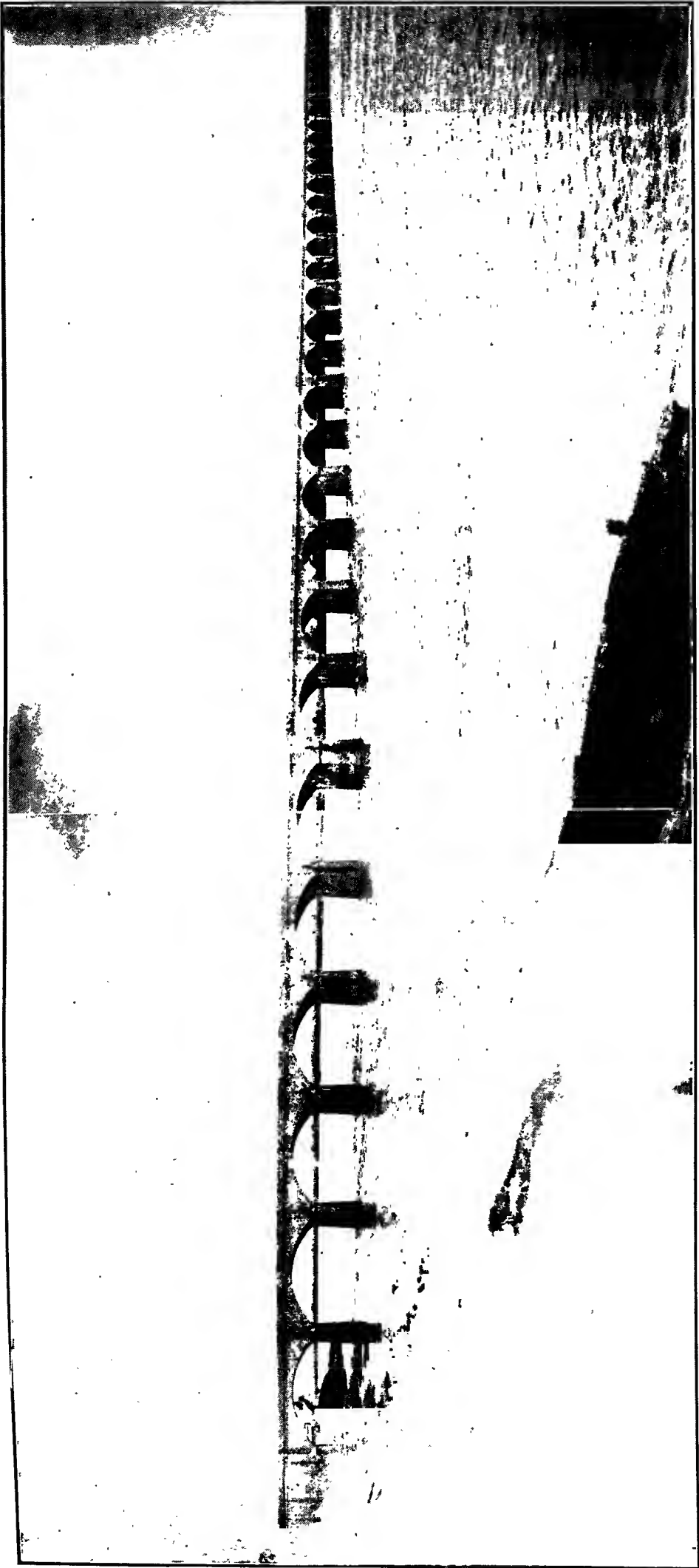
(l) *Education*.—At the beginning of the decade there were 4,287 public schools with 234,505 pupils besides 4,053 private schools with a strength of 76,654 pupils and at the close of the decennium there were 4,256 of the former description with 291,930 students and 1,082 of the latter description with 41,384 pupils on the rolls. The decrease in the number of public institutions is due, the Director of Public Instruction says, “to the fact that several primary schools in 1332 to 1334 Fasli were either closed

*Pictorial Hyderabad.***Balharshah Railway Opening ceremony.**

or amalgamated with the nearest schools in pursuance of a policy of retrenchment of expenditure which the Department found itself compelled to follow on account of having to work under a departmentalized budget. The majority of the schools thus abolished had been experimental schools, which, though established several years ago, had failed to take firm root and thrive and had consequently become either unnecessary or else expensive luxuries, from which, whether on account of the movement of population through economic pressure and distress or their own inherent weakness, adequate returns for the money spent on them could no longer be expected. Since 1335 Fasli the number of schools and scholars has been gradually increasing with the improvement of the efficiency of the existing schools. Thus the percentage of the population of school-going age under instruction has been increasing steadily."

(i) *Communications*.—Excluding the G.I.P., M. & S. M. and Barsi Light Railway which traverse parts of the State, there were at the beginning of the decennium 870·14 miles of Railway in which His Exalted Highness' Government were financially interested. The Karcipalli-Kothagudium broad gauge railway of 24·52 miles was constructed and opened for traffic in 1927. Originally it was meant to provide facilities for opening the Kothagudium coal mines, whereas it actually facilitated the movement of pilgrim traffic to Bhadrachellam, which previously went by cart. The Kazipett-Balharshah broad gauge railway completed in 1929 is 145·69 miles long, and has shortened the railway journey between north and south India. By the completion of the last link of the metre gauge line across the frontier to Kurnool, Mysore has been linked with Hyderabad by rail. The Vikarabad-Bidar railway has brought the historic city of Bidar close to the capital and opened up avenues for the trade of the district noted for jawar, ground-nut and jaggery. The Parbhani-Purli metre gauge line has opened up an important cotton tract and affords railway connection to Gangakhed, a noteworthy place of pilgrimage for Hindus. The total mileage of railway at the close of the decade was 1,180·49 miles. This, together with the open mileage of foreign railways, gives for every 66 square miles of territory one mile of railway as compared with 89 square miles in 1921.

The construction and improvement of roads go a long way to improve the economic and social life of a people. Realizing the importance of the problem of improving internal road connection which is very defective in the rural areas, Government has created a Road Board to tackle the question. The Public Works Department has during the decade carried out a liberal programme of improvement in the grading of existing roads side by side with the construction of new roads and the conversion of country road into metalled ones with due regard to the free passage of water and proper draining of the country side. The metalling of road surfaces has resulted in the introduction of motor services. Villagers are getting accustomed to the new and improved methods of transportation and to the changing socio-economic conditions. During the decade 1,456½ miles of road were added. In 1330 Fasli the total road mileage was 2,481 and in 1340 Fasli it was 3,938, or one mile of road for every 21 square miles of area. Nizamabad and Adilabad districts have been the scenes of extensive road development, the total length of new metalled roads being 192 and 182 miles respectively. Gulbarga has not had an additional mile of road, metalled or *murum*. The most undeveloped district is Parbhani, which claims a total length of 44½ miles of road while Nander has only 78½ miles, all metalled. Mahbubnagar roads are all unmetalled. The total cost of original construction of roads between 1330 and 1340 Fasli is nearly three crores of rupees and that of masonry works and bridges and culverts is eighty-one lakhs. Three bridges were built across the Godavari during the decade, one at Soan, another at Nander, both for cart traffic, and the third on the Kazipet-Balharshah railway at Ramgundam. The last is sufficiently wide to allow cart traffic also.



Bridge on the Godavari : newly constructed at Soan.

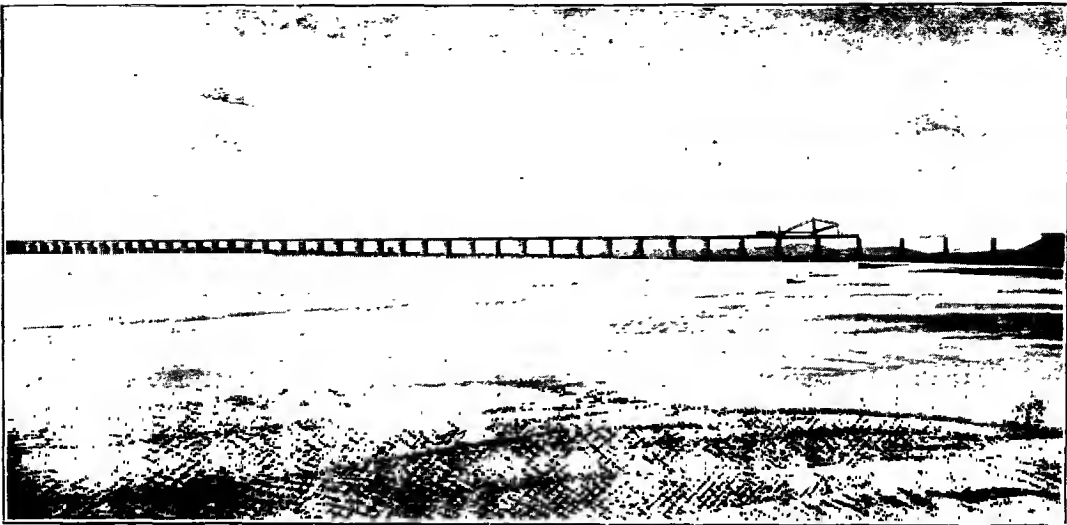
P.W.D.



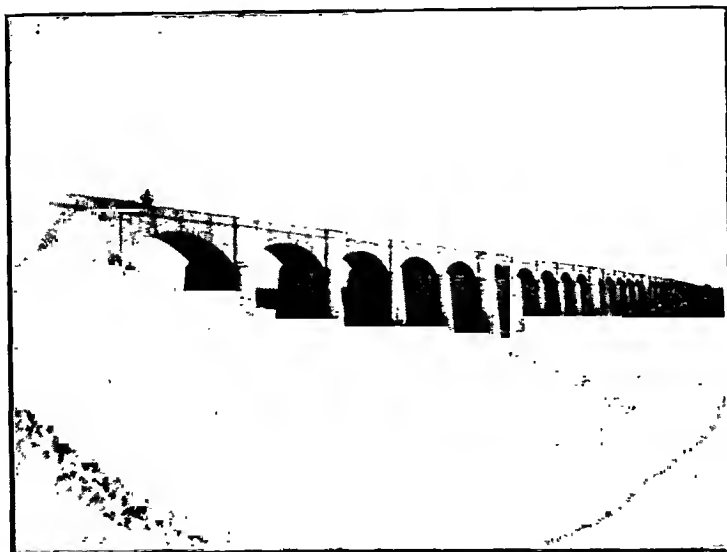
Travellers on their way to Nirmal had to ford the Godavari thus before the bridge was constructed.



Old Nirmal fort, still intact.



Railway Bridge across the Godavari on the Kazipet-Balharshah Railway.



The Godavari Bridge at Nanded built by P. W. D.

On the 1st April 1930, His Exalted Highness the Nizam's Government purchased for £8,300,000 the properties of the N.G.S. Railway Company. After deducting the Government's own share of the sinking and reserve funds and as holders of share and debentures capital of the company, the Government paid a net amount of £4,570,000.

(j) *Public Health*—The sanitary condition of the districts in general, says the Director of the Medical and Sanitation Department in a note to me, "is still far from satisfactory" and he points out that "the sources of water-supply are still the surface wells and tanks and no town has an efficient drainage system." When the monsoon is either late or poor in its yield, people in the rural areas resort to springs dug in the beds of streams and use what water is available. Cholera and other diseases of the digestive system appear in consequence thereof. Cholera alone claimed 42,048 deaths during the decade. The epidemic in 1930 was widespread. All the Marathwara districts and Medak and Nizamabad fared far worse than in any of the previous years. Of the total mortality registered during the decade, Marathwara claimed 65 per cent. and the City of Hyderabad 5 per cent. Small-pox, since the compulsory Vaccination Act of 1925 (1334 F.), has lost much of its terrors. Plague, as an epidemic, is an annual visitant. It was more pronounced in its spread and virulence in the Marathwara districts than in Telangana, especially in the four years 1923–26. Osmanabad was the most seriously affected of the districts. Out of the total mortality recorded from this cause during the decade, the Marathwara districts accounted for 72 per cent. and the City of Hyderabad for 17 per cent.

DEATHS IN HYDERABAD CITY.

Year	Deaths	Year	Deaths
1921 ..	4,913	1926	24,219
1922 ..	3,824	1927	5,670
1923 ..	31,119	1928	9,219
1924 ..	32,897	1929	6,862
1925 ..	14,793	1930	2,295

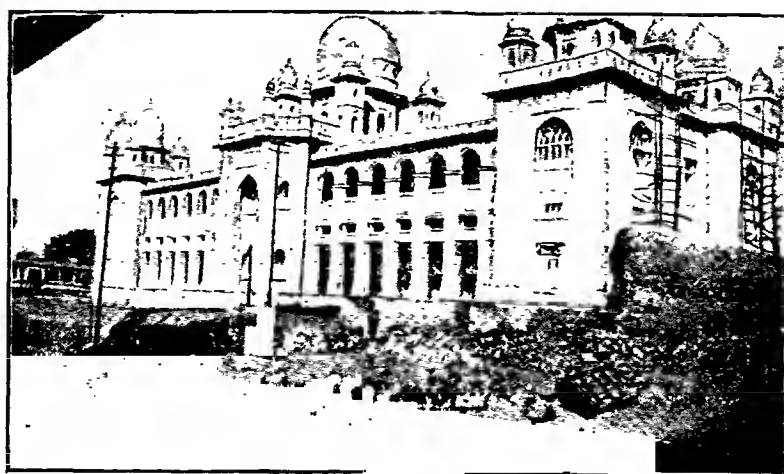
A rat campaign was inaugurated in 1929 in the City of Hyderabad, and by the clearing away of slums and the provision of model houses for the poor by the City Improvement Board perceptible improvement in the health of the city has been felt. Malaria is the perennial scourge affecting every part of the country. It is endemic in many places, where there is more water than the drainage can carry off. The presence of malaria is determined by waterlogging soils retentive of moisture and excessive irrigation. Malaria does not kill people in any spectacular fashion as do other epidemics; but it is far more dangerous in its ultimate effects. The plague passes over the land and is gone; the dead are dead and the living have suffered no serious physical injury though the economic loss occasioned by the death of the bread winner is considerable. Malaria, on the contrary, hangs on from year to year, not killing its victims but silently and relentlessly sapping their vitality. It also interrupts the development of commerce and industry. A leading cause of poverty is malaria. Malaria and the lowered vitality resulting from it are a predisposing cause in tuberculosis and other diseases. Another prejudicial effect of malaria is on the birth by causing abortion, still-birth and infantile mortality.

In the city of Hyderabad, the Sanitation Department has launched a malaria campaign. By a special staff the mosquito nurseries are treated with suitable larvæcides. In the districts all matters in connection with sanitation are dealt with by the Local Fund Board, which, the Director of the Medical and Sanitation Department remarks, "is now beginning to realise its responsibility; but progress is slow." A special Water Board appointed by Government has already prepared schemes, and work is in progress for the provision of good drainage and a pure water-supply in the more important towns.



Osmania General Hospital.

Pictorial Hyderabad.



Unani General Hospital.

(Under Construction).

Jalna is the first town to be supplied with water from a tank con-



Jalna Reservoir.

structed during the decade by throwing a dam across the Kondalki, a minor tributary of the Godavari which bisects the town. The tank is near Ghana-wadi, and filtered water will be distributed to the town at the rate of 18 gallons per head per day. This is the first reservoir of its kind in the districts and its capacity is meant to serve a population of fifty thousand.

Since the Census date His Exalted Highness the Nizam has personally performed the opening ceremonies of the water-supply and drainage systems in the towns of Aurangabad and Jalna.

With a view to alleviating the distress of the rural population on account of scarcity of potable water in a special scarcity area, Government decided in 1337 F. (1928) to make the experiment of sinking wells on a large scale in a circumscribed area, and sanctioned ten lacs of rupees for the purpose. The work started in Raichur district. At the time of the Census 433 wells of different sizes according to local needs had been constructed in the taluks of Lingsugur, Kushtagi, Sindhnur, Gangawati and Manvi. In villages where caste was pronounced, two wells, one for the caste and the other for the outcastes had been sunk. Old step-wells, breeding guinea-worm, were either remodelled into draw-wells or closed. Thus the Well-Sinking Department is fulfilling a twofold purpose: provision of good drinkable water and eradication of the sources of guinea-worm infection and other water-borne diseases.

To combat the spread of the principal epidemics and to promote better sanitary conditions in the districts the Medical and Sanitation Department continued to employ a corps of fifteen itinerant medical officers with a *posse* of sanitary inspectors who, in collaboration with the Local Fund authorities, took such measures as circumstances warranted. They also visited scenes of fairs and festivals and, besides attending to the sanitation of the areas, treated medical cases. The Department also extended medical aid to all taluk towns and populous villages, the number of hospitals and dispensaries at the end of the decade being 145 with 1,534 beds. Facilities for the treatment of women were enhanced by the appointment in all taluk and district hospitals of qualified women doctors, midwives and dhais. The Osmania General Hospital, constructed on the northern bank of the Moosi, is one of the best equipped and most efficiently staffed hospitals in India. Government also encourages the indigenous system of medical treatment there being a special department with a Director as its administrator and dispensaries in various parts of the State. A large general hospital for the Unani method is under construction in the City of Hyderabad.

Vital statistics are the index of health conditions, but the system of registration of vital events in the districts is very defective. The absence of legislation for prompt and accurate reporting of births and deaths is an excuse for faulty registration. Such records as are maintained indicate a comparatively higher standard of health maintained during the decade. There was on the aggregate an appreciable increase in the birth-rate and fall in the death-rate though they varied in different years.

Years	Births	Deaths	RATE PER CENT. OF POPULATION	
			Births	Deaths
1911-21.. ..	976,773	1,577,700	7·3	11·7
1921-31.. ..	1,143,632	1 279,679	9·2	10·3

That the returns of births and deaths are absolutely unreliable and of no statistical value needs no other proof than this: that in the decade ending 1921

deaths exceeded births by 600,927 and the population decreased by 902,906; while in the decade under review, though deaths outnumbered births to the tune of 136,047, there has been an increase in the population, of 1,964,378. It is imperative, therefore, that immediate steps should be taken to establish a machinery for the registration of births and deaths.

18. Movement of Population.—The multifarious factors briefly recounted in the foregoing paragraphs have influenced the movement of population from time to time, and the net result is that while India as a whole has since 1881 grown by 30·5 per cent. larger in population the Hyderabad State has advanced by 46·6 per cent.

Place	PERCENTAGE OF INCREASE OR DECREASE					NET RESULT
	1921-31	1911-21	1901-11	1891-1901	1881-1891	1881-1931
India ..	.. + 10·6	+ 1·2	+ 7·1	+ 2·5	+ 11·6	+ 30·5
Hyderabad ..	.. + 15·8	— 6·8	+ 20·8	— 3·4	+ 14·6	+ 46·6

The fluctuation recorded above is entirely due to natural causes and no artificial methods, such as abortion, infanticide and birth control appear to have been practised in this State, to keep down the size of the family. Infantile mortality is indeed heavy but the principal cause of it is the lack of knowledge, care and facilities for the bringing up of children.

19. Pressure of Population.—An increase of population is absolutely necessary to a further increase in the annual produce of the land and labour of any country. So far, side by side with the growth of population the acreage under cultivation has increased. Increase of acreage is a rough test of the increased food-supply to meet the demand of the population; but the extent of the cultivable land is limited and the Malthusian theory is that the population has a tendency to outrun the means of subsistence, for the population grows in a geometrical ratio while subsistence cannot increase faster than in an arithmetical ratio. Now the question arises whether such a contingency has arisen or is likely to arise immediately in any part of the Dominions. We have not got all the data that are necessary for a full consideration of the problem; but the writer of the Census Report for 1911 made a passing reference to this aspect of the population question and said, “It seems probable that Marathwara is already supporting a population much nearer to the maximum capacity of its agriculture than Telangana;” and with particular reference to Gulbarga and Raichur he added that the low rate of increase in these two districts during the decade 1901-11 “is incidental to the prime fact that the limits of cultivation, according to prevailing methods, have been reached.” Since then, one of the natural checks to the growth of the population, namely influenza, came into play and gave rise in the decade under report to a general increase of population in all the Marathwara districts, ranging between 6 per cent. in Raichur, 8 in Nander, 9 in Bidar and 11 in Parbhani, 12 in Gulbarga, 32 in Aurangabad and 35 in Bir; but the fact remains that in none of these districts is there fresh cultivable land available to any large extent, and, therefore, it may be said that there is pressure of the population on the resources of the land.

In Telangana, however, the irrigation facilities available act as a prophylactic against pressure. Nizamabad, for instance, which has apparently reached its land limit and bears the highest density on its cultivated area, will have the advantage of the Nizam Sagar project and, therefore, there is no immediate cause for anxiety. Major A. J. H. Russell, the Director of Public Health, Madras, in his evidence before the Royal Agricultural Commission, refers to this aspect of the population problem in Madras at length. He says: “If you irrigate new large tracts of this Presidency, the population of that area will increase so rapidly on account of the better supplies of food and the easier way in which it is got that in 20 years you will be exactly in the same position as you were before.” He adds that “in the irrigated areas the birth rate rises at once and that has been proved in other parts of the world as well.” So then the evil day for Nizamabad is still distant.

HOUSES AND FAMILIES.

20. General.—In the villages, a “house” ranges from a poor man’s little hut,—which provides mere shelter for the occupant in fair weather with a fence around it of brushwood or twigs of trees, the roof being

thatched with long grass or leaves,—to the village headman's large brick or mud structure, consisting of a number of apartments, with an antechamber at the entrance and a courtyard behind. Both types of houses expand as the family multiplies. Generally the house may be one, providing accommodation to a number of families connected by definite social ties but cooking and feeding establishments may be separate. In such cases the word "house" is misleading.

It is even more confusing in large towns. A building with one common entrance from the lane and with a common courtyard may be occupied by scores of families entirely separate one from another. The building may bear only one municipal number and is, therefore, a single unit; but in reality every room with a separate outlet into the common yard is a house from the family point of view. The same may be said of storeyed houses with flats.

21. Definition of house.—For Census purposes, the Census Code of 1881 laid down that a house was the possession of a common courtyard. In 1891 no rigid definition was attempted; but the main points emphasized were the situation within a common enclosure, the existence of a common courtyard with express exception of lanes and semi-public spaces in towns and the exception of outlying huts and shelters. In 1901 a house meant every place likely to be occupied, the selection being left to the discretion of Census officers. In 1911 the dwelling place of a commensal family with its resident dependents such as mother, widowed sister, younger brothers, etc., was counted as a house. In 1921 a house in rural tracts meant a structure occupied by one commensal family with its resident dependents, such as widows and servants. Such detached structures as had no hearth but were likely to have one or more persons sleeping therein on the night of the final enumeration were treated as separate houses, so that no person might escape enumeration. In towns and cities "house" meant a structure intended for the exclusive residence of one or more commensal families apart from other residents of the street or land, and included *serais*, hotels and the like when they were not large enough to form blocks. Shops, schools and other institutions, having no hearth but which might possibly have some one sleeping therein on the night of the final enumeration, were numbered as separate houses.

Now, in the present census, a house in rural tracts meant a dwelling place having a separate main entrance. In towns, where the municipality has numbered the houses, each dwelling place bearing a number may be counted as a house; but if any structure was left unnumbered by the municipality it should be given a number.

With such varying definitions from decade to decade the number of houses would not admit of any useful comparison. Plague being prevalent in the Hyderabad city and suburbs during the period of the census, people had to live out in health camps. The huts temporarily occupied were not counted as houses, but the houses unoccupied for the time being were reckoned.

22. The number of houses and families.—The total number of houses in the Hyderabad State is 3,312,222 as compared with 2,720,176 in the previous decade.

Class	1931	1921	1911
Urban.. ..	395,482	283,635	291,441
Rural	2,916,740	2,436,541	2,422,401

This gives 40 houses to the square mile and 4 persons to a house, as compared with 33 houses and 4 persons per house in 1921.

In Telangana (excluding the City) there are 38 houses in a square mile of area with 4 persons constituting a family, as compared with 32 houses to the square mile and 4 persons per house in Marathwara.

The City of Hyderabad claims 2,204 houses in a square mile, the size of a family being 4, as against 1,799 houses and 4·4 persons in 1921. The increase in the number of houses is attributable to the provision by Government of model houses for the poor. Among the wards of the City, Anderun-i-Balda Ward IV is the densest with 17,293 houses to a square mile.

It is interesting to see from subsidiary Table No. VI that the number of persons per house has been practically the same since 1881.

SUBSIDIARY TABLE I.—DENSITY, WATER-SUPPLY AND CROPS.

District	Mean density per sq. mile in 1931.	Percentage of total area		Percentage of cultivated area which is irrigated	Normal rainfall since Thir 1339 F. (May 1930.)	Percentage of cultivated area under									
		Culti- vate	Culti- vated			Jawar	Rice	Wheat	Bajra	Pulses	Cotton	Castor	Ground nut	Other oilseeds	Other crops
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
STATE ..	175	75.8	72.3	5.3	30.16	27.9	2.9	3.3	7.8	4.0	9.4	2.4	2.5	4.6	35.2
Telangana ..	180	65.3	52.9	8.6	33.67	22.5	5.1	0.2	9.9	3.9	4.3	4.5	1.3	5.1	43.2
Hyderabad City ..	8,809	..	..	..	25.39	..	..	..	..	..	..	..	..	..	..
Atraf-i-Balda ..	188	85.1	71.4	6.4	21.33	24.0	3.8	0.1	11.5	4.9	0.8	5.9	0.3	3.1	45.6
Warangal ..	141	56.3	47.9	5.1	32.66	23.9	4.8	..	10.3	5.1	1.6	2.3	0.1	2.2	49.7
Karimnagar ..	217	64.2	48.1	12.4	30.19	31.4	4.5	0.1	0.1	2.6	8.5	0.5	4.3	18.1	30.0
Adilabad ..	104	51.1	46.6	2.1	26.70	26.3	1.5	0.9	0.2	3.8	16.5	0.5	0.2	4.8	46.6
Medak ..	231	67.1	54.7	8.1	28.16	18.1	5.2	0.4	0.2	8.9	0.4	2.4	0.1	4.8	59.1
Nizamabad ..	191	54.4	41.9	18.3	37.24	21.4	15.2	0.7	..	2.4	4.1	0.2	0.3	5.8	50.4
Mahbubnagar ..	182	63.3	51.8	8.7	22.40	29.3	3.0	0.1	14.3	1.7	2.5	13.8	5.0	1.8	28.6
Nalgonda ..	187	81.0	58.1	7.7	25.00	13.9	2.3	..	33.5	1.5	0.2	11.3	0.1	2.0	35.2
Marathwara ..	170	86.2	81.7	1.0	26.54	34.0	0.6	5.7	5.4	4.0	14.4	0.3	3.4	4.0	27.2
Aurangabad ..	152	81.9	79.3	2.5	24.85	25.7	..	12.1	11.9	2.5	19.8	0.1	1.9	3.0	19.0
Bir ..	153	90.5	84.7	2.4	23.82	29.6	0.4	6.6	10.2	4.5	19.2	0.1	4.3	4.9	20.2
Nander ..	192	79.1	76.5	1.9	31.22	29.7	1.3	9.1	0.2	3.4	25.4	0.7	0.6	4.8	24.8
Parbhani ..	167	89.0	87.7	1.2	28.02	25.8	0.4	6.1	3.4	7.9	28.4	0.1	0.7	3.1	24.1
Gulbarga ..	176	86.4	76.6	2.9	27.46	35.3	0.5	1.8	1.2	1.6	2.2	0.3	3.7	4.4	29.0
Osmanabad ..	196	94.8	92.8	2.2	26.28	43.9	0.9	5.3	2.7	3.9	3.6	0.4	8.5	5.1	25.7
Raichur ..	141	79.0	69.1	1.3	20.60	36.8	0.3	3.2	6.5	2.1	8.7	0.4	4.6	1.9	35.5
Bidar ..	181	89.0	86.6	1.4	30.10	28.7	0.9	2.2	7.1	6.3	8.2	0.1	2.9	4.7	38.9

SUBSIDIARY TABLE II.—DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

District	Under 150		150—300		300—450		450—600		600—750		750—900		900—1050		1,050 and over	
	Area. Population		Area. Population		Area. Population		Area. Population		Area. Population		Area. Population		Area. Population		Area. Population	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
STATE ..	34,616 41·86	3,830,724 26·53	44,224 53·47	8,850,923 61·31	3,775 4·56	1,261,650 8·73	..	..	..	..	30 ·03	25,957 ·18	..	..	53 ·06	466,894 3·23
TELANGANA.																
Hyderabad City .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	53 100·0	466,894 100·0
Atraf-i-Balda ..	1,036 39·07	140,120 28·04	1,585 59·78	333,584 66·76	..	..	..	..	..	..	30 1·13	25,957 5·19	..	..	..	..
Warangal ..	5,337 67·18	441,148 39·46	1,674 21·07	375,974 33·63	933 11·74	300,571 26·89	..	..	..	..	..	..	..	..	..	..
Karimnagar ..	1,106 19·32	83,510 6·72	3,200 55·92	691,581 55·7	1,416 24·74	466,314 37·56	..	..	..	..	..	..	..	..	..	..
Adilabad ..	6,322 86·67	571,835 75·04	972 13·32	190,195 24·95	..	..	..	..	..	..	..	..	..	..	..	..
Medak ..	..	..	2,732 35·42	589,426 79·79	466 14·57	149,239 20·2	..	..	..	..	..	..	..	..	..	..
Nizamabad ..	..	..	3,265 100·0	623,225 100·0	..	..	..	..	..	..	..	..	..	..	..	..
Mahbubnagar ..	2,925 54·91	326,238 33·77	1,863 34·97	428,125 44·06	538 10·1	217,253 22·36	..	..	..	..	..	..	..	..	..	..
Nalgonda ..	1,766 29·2	243,185 21·5	4,283 70·8	890,224 78·5	..	..	..	..	..	..	..	..	..	..	..	..
MARATHWARA.																
Aurangabad ..	3,476 56·0	469,194 49·7	2,654 42·7	465,773 49·3	82 1·3	9,826 1·0	..	..	..	..	..	..	..	..	..	..
Bir ..	1,243 30·08	111,650 17·1	2,889 69·91	522,040 82·38	..	..	..	..	..	..	..	..	..	..	..	..
Nander ..	704 18·9	103,953 14·4	3,067 81·3	618,128 85·6	..	..	..	..	..	..	..	..	..	..	..	..
Parbhani ..	1,473 28·74	147,172 17·23	3,652 71·25	706,588 82·76	..	..	..	..	..	..	..	..	..	..	..	..
Gulbarga ..	2,562 36·7	286,419 23·4	4,413 63·3	938,589 76·6	..	..	..	..	..	..	..	..	..	..	..	..
Osmanabad ..	..	..	3,186 90·35	572,621 82·86	340 9·64	118,447 17·13	..	..	..	..	..	..	..	..	..	..
Raichur ..	5,383 81·2	714,321 76·2	1,247 18·8	223,214 23·8	..	..	..	..	..	..	..	..	..	..	..	..
Bidar ..	1,283 26·59	191,979 21·97	3,542 73·4	681,636 78·02	..	..	..	..	..	..	..	..	..	..	..	..

N. B :—Italic and Roman figures represent the proportion per cent. to the area & population of the respective districts.

SUBSIDIARY TABLE III.—VARIATION IN RELATION TO DENSITY SINCE 1881.

District	PERCENTAGE OF VARIATION					Percent- age of net va- riation in period 1881 to 1931	DENSITY PER SQ. MILE					
	Increase (+) Decrease (—)						1931	1921	1911	1901	1891	1881
	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891							
1	2	3	4	5	6	7	8	9	10	11	12	13
HYDERABAD STATE	.. + 15·8	— 6·8	+ 20·0	— 3·4	+ 17·2	+ 46·7	175	151	162	135	140	119
TELANGANA	.. + 17·4	— 4·5	+ 24·0	+ 4·6	+ 17·5	+ 45·4	180	155	163	131	126	107
1 Hyderabad City	.. + 11·2	— 19·4	+ 8·2	+ 8·0	+ 12·9	+ 16·2	8,809	7,925	10,012	9,246	8,557	7,578
2 Atraf-i-Balda	.. ..	— 7·4	+ 20·5	+ 5·2	+ 9·1	+ 27·8	188	188	203	168	160	147
3 Warangal	.. + 21·6	+ 2·2	+ 26·4	+ 11·8	+ 26·3	+ 120·3	141	116	114	90	81	64
4 Karimnagar	.. + 13·6	— 3·1	+ 35·4	— 4·2	+ 17·0	+ 66·9	217	191	197	146	152	130
5 Adilabad	.. + 15·6	+ 5·6	+ 28·1	+ 7·6	+ 10·5	+ 85·7	104	90	85	66	62	56
6 Medak	.. + 14·9	— 5·8	+ 29·3	— 0·5	+ 14·2	+ 58·2	231	201	214	165	166	146
7 Nizamabad	.. + 24·8	— 11·7	+ 14·1	— 0·7	+ 11·1	+ 39·1	191	153	174	152	153	138
8 Mabbubnagar	.. + 25·5	+ 0·17	+ 24·1	+ 4·6	+ 23·1	+ 100·0	182	145	145	117	112	91
9 Nalgonda	.. + 19·1	— 8·4	+ 20·0	+ 12·0	+ 26·2	+ 85·1	187	157	171	143	127	101
MARATHWARA	.. + 15·6	— 8·8	+ 16·4	+ 10·0	+ 16·8	+ 11·5	170	146	161	138	153	131
10 Aurangabad	.. + 32·2	— 17·9	+ 19·8	— 12·9	+ 13·6	+ 28·8	152	115	140	117	134	118
11 Bir	.. + 35·4	— 24·8	+ 26·4	— 23·4	+ 15·0	+ 13·3	153	113	151	119	156	135
12 Nander	.. + 7·3	— 3·9	+ 21·4	— 17·6	+ 1·2	+ 4·9	192	178	186	153	186	183
13 Parbhani	.. + 12·1	— 1·7	+ 20·4	— 19·6	+ 17·4	+ 24·6	167	149	152	126	157	134
14 Gulbarga	+ 12·1	— 7·9	+ 9·1	+ 11·9	+ 25·1	+ 57·1	176	157	171	157	140	112
15 Osmanabad	+ 12·6	— 4·0	+ 19·8	— 17·5	+ 19·4	+ 28·1	196	174	181	151	183	153
16 Raicbur	.. + 3·7	— 7·4	+ 6·8	+ 3·9	+ 28·7	+ 36·8	141	136	147	137	132	103
17 Bidar	.. + 9·0	— 5·7	+ 18·9	— 15·9	+ 14·8	+ 19·1	181	166	175	147	173	152

SUBSIDIARY TABLES.

SUBSIDIARY TABLE NO. IV.—VARIATION IN NATURAL POPULATION.

District	POPULATION IN 1931				POPULATION IN 1921				Variation per cent. 1921—1932 in natural population Increase (+) Decrease (—)
	Actual population	Immigrants	* Emigrants	Natural population	Actual population	Immig- rants	Emig- rants	Natural population	
1	2	3	4	5	6	7	8	9	10
HYDERABAD STATE ..	14,436,148	256,193	332,206	14,512,161	12,471,770	202,781	365,231	12,634,220	+ 14.9
Telangana ..	7,554,598	176,551	..	..	6,419,298	123,645	12,952	630,605	
1 Hyderabad City ..	466,894	66,522	..	..	404,187	39,104	9,512	374,559	
2 Atraf-i-Balda ..	499,661	3,027	..	..	497,498	4,330	..	493,168	
3 Warangal ..	1,117,693	29,516	..	..	925,041	18,826	1,915	908,130	
4 Karimnagar ..	1,241,405	1,477	..	..	1,095,444	653	18	1,094,809	
5 Adilabad ..	762,030	58,114	..	..	655,536	46,805	..	608,731	
6 Medak ..	738,665	2,555	..	..	642,796	1,771	190	641,215	
7 Nizamabad ..	623,225	2,146	..	..	499,765	901	394	499,258	
8 Mahbubnagar ..	971,616	2,588	..	..	750,730	1,292	736	750,174	
9 Nalgonda ..	1,133,409	10,576	..	..	948,301	9,927	187	938,561	
Marathwara ..	6,881,550	79,642	..	..	6,052,472	79,136	6,253	5,979,589	
10 Aurangabad ..	944,793	15,722	..	..	714,008	12,448	1,319	702,879	
11 Bir ..	633,690	7,845	..	..	467,616	7,074	314	460,856	
12 Nander ..	722,081	5,960	..	..	671,019	5,203	..	665,816	
13 Parbhani ..	853,760	7,519	..	..	765,787	10,212	..	755,575	
14 Gulbarga ..	1,225,008	8,120	..	..	1,095,753	6,226	267	1,089,704	
15 Osmanabad ..	691,068	12,616	..	..	615,216	18,376	4	596,844	
16 Raichur ..	937,535	20,332	..	..	922,322	18,948	4,349	907,723	
17 Bidar ..	873,615	1,528	..	..	800,751	649	..	800,102	
Hyderabad (Unspecified) ..	..	..	..	..	..	..	346,026	..	

* Figures by districts not available.

SUBSIDIARY TABLE V.—COMPARISON WITH VITAL STATISTICS.

District	In 1921—1930 Total number of		Number percentage of population of 1921 of		Excess or Deficiency of births over deaths	Increase(+) Decrease (—) of population of 1931 compared with 1921	
	Births	Deaths	Births	Deaths		*Natural population	Actual population
1	2	3	4	5	6	7	8
STATE	1,143,632	1,279,679	9·2	10·3	— 136,047	+1,877,941	+ 1,964,378
Telangana ..	603,904	636,696	9·4	9·9	— 32,792	..	+ 1,135,300
Hyderabad City ..	74,381	98,242	18·4	24·3	— 23,861	..	+ 62,707
Atraf-i-Balda	30,204	58,521	6·1	11·8	— 28,317	..	+ 2,163
Warangal	56,602	59,181	6·1	6·3	— 2,579	..	+ 192,652
Karimnagar	86,731	75,417	7·9	6·9	+ 11,314	..	+ 145,961
Adilabad	67,132	65,117	10·2	9·9	+ 2,015	..	+ 6,494
Medak	67,932	67,796	10·6	10·5	— 136	..	+ 95,869
Nizamabad	55,762	67,242	11·2	13·5	— 11,480	..	+ 123,460
Mahbubnagar	62,637	59,089	8·3	7·9	+ 3,548	..	+ 220,886
Nalgonda	102,523	86,091	10·8	9·1	+ 16,432	..	+ 185,108
Marathwara.. ..	539,728	642,983	8·9	10·6	— 103,255	..	+ 829,078
Aurangabad	86,063	88,940	12·1	12·5	— 2,877	..	+ 230,785
Bir	53,641	59,932	6·9	7·8	— 6,291	..	+ 166,074
Nander	59,181	90,321	8·9	13·5	— 31,140	..	+ 51,062
Parbhani	94,138	99,639	12·3	13·0	— 5,501	..	+ 87,973
Gulbarga	61,649	78,976	5·6	7·2	— 17,327	..	+ 129,255
Osmanabad	66,462	80,871	10·8	13·1	— 14,409	..	+ 75,852
Raichur	72,319	69,429	7·8	7·5	+ 2,890	..	+ 15,213
Bidar	46,275	74,875	5·8	9·4	— 28,600	..	+ 72,864

* Figures by districts not available.

SUBSIDIARY TABLE VI.—PERSONS PER HOUSE AND HOUSES PER SQ. MILE.

District	Average number of persons per house						Average number of houses per sq. mile					
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
HYDERABAD STATE .	4	4.6	4.9	4.8	5.0	5.2	40.0	32.9	32.8	27.6	27.6	22.4
Telangana ..	4	4.6	5.1	4.9	5.2	5.3	41.1	33.4	31.7	26.3	23.9	20.0
1. Hyderabad City ..	4	4.4	4.4	4.3	4.2	5.4	2,203.9	1,799.4	2,230.1	2,105.0	1,992.5	1,392.7
2. Atrai-i-Balda ..	4	4.7	4.9	4.7	5.1	4.3	48.6	39.4	40.8	35.5	30.7	33.7
3. Warangal ..	5	4.6	5.2	5.2	5.5	5.6	29.2	24.8	21.6	17.2	14.6	11.2
4. Karimnagar ..	5	4.2	5.3	5.0	5.5	5.6	46.2	40.5	36.6	29.1	27.4	22.9
5. Adilabad ..	5	4.9	5.1	5.3	5.3	5.4	21.6	18.9	16.5	12.4	11.5	10.3
6. Medak ..	4	4.1	5.1	4.9	5.1	5.5	52.7	48.7	41.6	33.4	32.4	26.0
7. Nizamabad ..	4	4.1	4.6	4.7	5.0	5.3	48.8	36.1	37.4	32.3	30.2	25.8
8. Mahbubnagar ..	4	4.5	5.0	4.8	5.1	4.8	42.3	31.8	28.9	24.2	21.6	18.6
9. Nalgonda ..	5	5.1	5.5	5.1	5.6	5.5	39.3	30.5	30.9	26.1	22.6	18.2
Marathwara ..	4	4.3	4.7	4.7	4.9	5.2	32.4	32.4	33.8	28.8	31.2	24.9
10. Aurangabad ..	4	3.7	4.7	4.9	5.0	5.2	36.3	30.7	29.4	23.8	26.5	22.6
11. Bir ..	4	3.7	4.6	4.3	4.9	5.0	37.5	33.4	32.4	27.3	31.1	26.9
12. Nander ..	4	4.3	5.0	4.5	4.3	4.4	50.5	43.3	36.8	33.2	42.4	40.7
13. Parbhani ..	5	4.6	4.5	5.0	5.0	5.3	36.4	29.7	33.2	25.0	31.2	20.0
14. Gulbarga ..	4	4.2	4.8	4.8	4.8	5.1	42.8	87.1	35.4	32.2	28.9	21.5
15. Osmanabad ..	4	4.5	4.6	4.7	4.9	5.9	44.4	38.4	39.1	31.9	36.7	25.8
16. Raichur ..	4	5.3	7.4	4.9	4.9	5.1	30.6	25.2	30.7	27.9	26.5	20.0
17. Bidar ..	4	6.5	4.8	4.6	5.0	5.1	42.8	27.7	85.8	31.3	34.5	29.8

CHAPTER II.

THE POPULATION OF CITIES, TOWNS AND VILLAGES.

23. Statistical Reference.—The statistics on which this chapter is based are found in Imperial Tables I, III, IV and V.

Table I shows the number of towns and villages and the population classified into urban and rural.

Table III classifies towns and villages according to the strength of the population.

Table IV exhibits towns classified by population with variations since 1881 ; and

Table V gives the towns arranged territorially with population by religions.

Six subsidiary tables are annexed to this chapter.

Table I. Distribution of the population between towns and villages.

Table II. Number per mille of each main religion who live in towns.

Table III. Towns classified by population.

Table IV. Variation of population in Hyderabad City.

Table V. List of towns with their population.

Table VI. Variation of Urban population since 1881.

24. Definition.—“ City ” means every town containing not less than 100,000 inhabitants, such as Hyderabad. It also means any other town which, in the opinion of Government, possesses city characteristics or has, since the previous census, developed them.

“ Town ” includes every municipality, and every other continuous collection of houses, inhabited by not less than 5,000 persons which the Census Commissioner may decide to treat as a town.

For Census purposes, areas which have been recognized as revenue villages (mauza) are taken as villages.

25. General Remarks.—When a complete list of all the villages and hamlets in existence in each taluk was compiled, the district census officers were required to state in each case whether the collection of houses should be treated as a town or a village. This time all Tahsil headquarters, irrespective of population, have been treated as towns. Thus places with 2,000 people have become towns, and no place treated as a town in the last census has receded to a village.

The population of cantonments (*i.e.*, military population) and British Administered areas is for the first time shown separately.

The places which come under the category of towns are 133, an increase of 48 over the previous decade. They have been listed in subsidiary table V, the new towns being asterisked. The Fort of Golconda with its civilian population which, in the previous census, was shown as a town in Atrai-Balda district, has this year been treated as a suburb of the Hyderabad City. Hanamkonda and Mathwada, two populous towns in close proximity to Warangal town, have now been merged into the City of Warangal.

The percentage of the urban to the total population based on the actual classification of towns into six classes made at each of the censuses is shown in subsidiary table VI.

Nearly twenty-nine per cent. of the urban residents are in the City of Hyderabad ; twenty-six per cent. in towns carrying a population between 5,000 and 10,000 and twenty-one per cent. in towns of 10,000 and 20,000 and eleven per cent. in what are called third class towns commanding a population of 20,000 to 50,000. The rest of the population is in other towns of varying sizes as shown in subsidiary table III.

26. Census Towns.—The selection of census towns has not at any time been made with a view to dividing the population of the State into two groups of urban and rural in the sense that urban life is characteristic of corporate feeling evidenced by common effort to secure water-supply, drainage, road and means of transport, etc., and that rural life is distinguished by individualism in all matters. Such is not the case. Community life is the special feature of Indian villages. The meaning of the word town or village is according to the experience of the person using it. The only idea, therefore, of dividing the population into urban and rural is to provide statistics for specific areas where such statistics are intended to be of value for administrative purposes.

27. Growth of Urban Population.—Formerly, when peace and security were uncertain on account of the unsettled state of the country, population drifted towards the seats of kings or the headquarters of strong local chiefs, who could afford protection to those who lived under their patronage. While formerly political vicissitudes governed the rise and fall of cities, now it is economic vicissitudes. The present state of many a town in these Dominions is a proof of this. Instances are also not wanting where towns have developed out of weekly markets or periodical fairs, which form an important economic feature of every agricultural country. Trade and industry attract capital, and labour follows capital; and the professional classes follow both since there is money to be made there. Thus towns arise.

28. Urban Population.—The urban population is roughly 11 per cent. of the total population of the State. In actual numbers it is 1,616,981, an increase of 36·2 per cent. over the preceding decade and 84·5 per cent. over 1881. The growth of the urban population in these Dominions since 1881, when the first Census was taken, is disclosed by the following table :—

Year	Population	Variation		Urban population as a percentage of the whole population
		Number	Per cent.	
1931	1,616,981	+429,684	+36.2	11.2
1921	1,187,297	— 80,699	— 6.3	9.5
1911	1,295,305	+170,413	+15.1	9.7
1901	1,124,892	+ 57,816	+ 5.3	10.1
1891	1,067,076	+910,818	+21.8	9.2
1881	876,258	..	..	8.9

A large proportion of this growth is due to new areas having become urban or come to be treated as urban. Owing to the differences of definition and the consequent changes in the number of places classed as towns at the various censuses, a perfect comparison of the urban population at different periods is not possible; nor can the present state of the towns which existed as towns in 1881 be accurately ascertained, as a few of them have since undergone territorial changes. The growth from time to time of the towns in the various districts is discussed later.

29. Small Towns.—The smallest towns have during the decade grown to a remarkable degree. Their names are given in subsidiary table V. They are for the most part administrative centres. They also collect and distribute the produce of the villages around and supply the rural population with such necessities as cloth, hardware, medical, legal and other professional service. The expansion of population by 33 per cent. in the second class city of Warangal and sixty-six per cent. in the fourth class towns is also noteworthy. Subsidiary table III may be referred to for details.

Proportion of sexes in towns.—There is an excess of males living in towns. The preponderance of this sex continues from decade to decade and

the variation during the last three censuses is disclosed by the following table :—

Year	Males	Females
1931 ..	836,874	780,107
1921 ..	607,395	579,902
1911 ..	660,940	634,365

In other words, the proportion of females to 100 males has steadily declined, there being only 93 now as compared with 95 in 1921 and 96 in 1911.

It shows that an increasingly large number of men have come to towns leaving their women-folk at home to look after the families and homesteads.

30. Religions in towns.—It is striking that Muslims congregate in towns in a larger proportion than any other community. There are in towns a little over 33 per cent. of Muslims as compared with 8·7 per cent. of Brahmanic Hindus and 8·3 per cent. of Adi-Hindus.

The Muslim concentration in the city of Hyderabad is 12·5 per cent., Gulbarga 3 per cent., Parbhani, Raichur and Bidar about 2 per cent. each, and in other towns to a less extent.

The Brahmanic Hindus, on the other hand, are equally divided between Telangana and Marathwara towns, 4 per cent. each, only 2 per cent. of them being found in the Hyderabad city. Hindus are generally a stay-at-home population, the place of birth, caste and traditional occupation having a stronghold on them.

Adi-Hindus are twice as many in Telangana (5 per cent.) as in Marathwara towns (2·5 per cent.). More than 61 per cent. of the Telangana Adi-Hindus are found in the City of Hyderabad.

Seventeen per cent. of Christians are in towns; 62 per cent. of them are met with in the City of Hyderabad, British troops in the Cantonments forming a large part of them. Indigenous Christians are mostly drawn from the rural community and are, therefore, largely found in the villages.

31. Cities.—In addition to Hyderabad City, Aurangabad, Gulbarga and Warangal have, with the sanction of Government, been treated as cities for reasons stated later in respect of each. The total population of the four cities is 606,966.

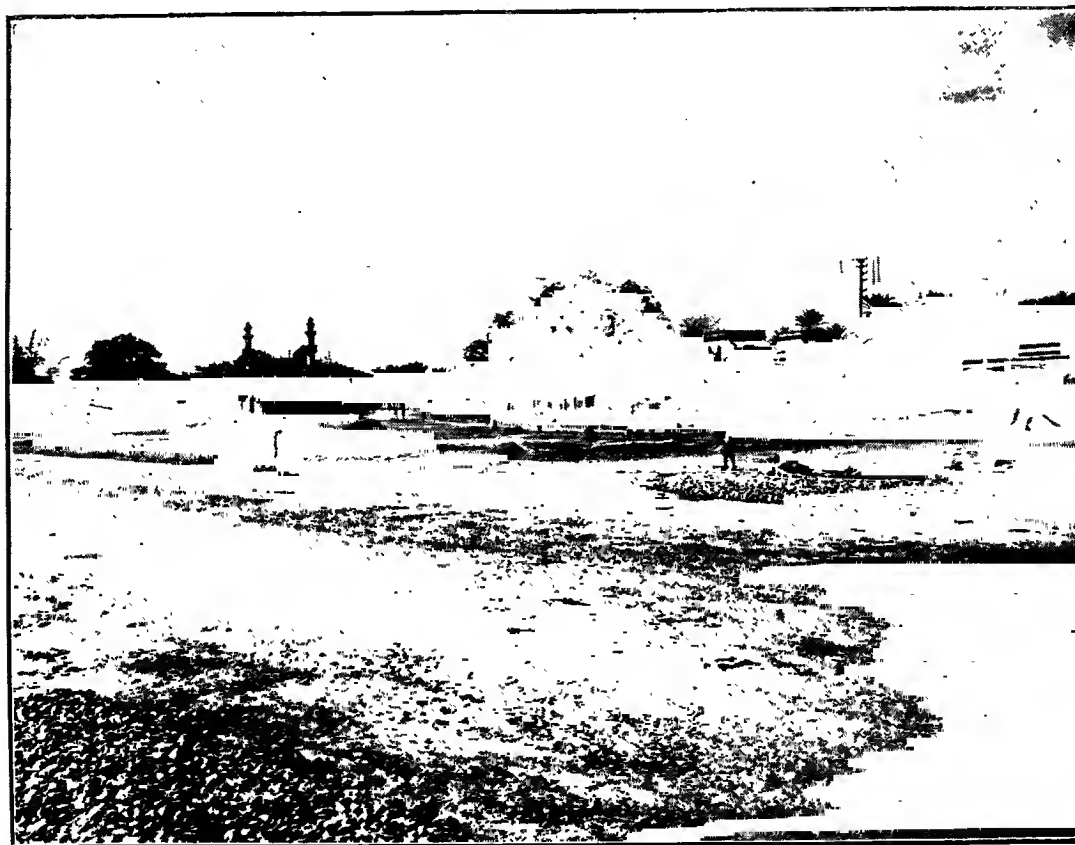
Hyderabad City.—Hyderabad is the fourth largest City in India, sixth largest in the British Empire, London, Sydney, Calcutta, Bombay and Madras preceding her, and ranks twenty-third among the Cities of the world. During the decade a marked change came over the City of Hyderabad. An epidemic of plague continued to harass the population almost every winter. Infection radiated from the congested grain markets to the outskirts of the City. Cholera, small-pox and the perennial malaria were the additional causes of ill health. The City Improvement Board set its face against the crowded and insanitary slums and demolished some of them. The suburbs dealt with by the Board were Nampalli, Akbar Jah Bazaar, Erannagutta, Malakpet, Sultan Shahi, Gun Foundry, Khairiatabad and Moghalpura. On these sites new roads were laid out, drains constructed and rat proof houses built and rented to some of the poor who were dishoused. The well-to-do have moved out into the open country round about the City and built houses for themselves. Government very generously advanced loans to its officers for building houses. Thus the City has expanded in area, the continuity of houses in some directions reaching distant villages of certain adjacent taluks. Extension of roads to the new areas, facilitating motor service, and the improvement of suburban railway communications have not only brought distant mohallas within easy reach of city-dwellers but also helped them to develop urban characteristics. Drainage for carrying sewage and storm water has been laid and numerous disused wells which bred mosquitoes have been closed.

Area.—The total area of the Census City of Hyderabad cannot be accurately ascertained because of its peculiar constitution. On the one



View of Khairiatabad Model Buildings.

C.I.B.



New Bus Road.

C.I.B.



High Court.

Pictorial Hyderabad

New building occupied on 11th Khurdad 1329 F. and Royal Charter granted
on 28th Farwardi 1335 F.



Osmania City College.

hand there lie the British Administered Areas with Cantonments in the City and on the other it is interspersed with Sarf-i-Khas, Jagir and Paigah estates, which at census cause some confusion as regards territorial jurisdiction. As certain estate authorities are accorded the privilege of censusing their own territories the regions falling within the city boundary are also likely to be taken into account by them, for that is the only occasion for them to ascertain the magnitude of their own estates; while in fact the City should embrace all such parts and be censused by a single agency. It is probable that in 1921 some such tracts were omitted by the City Census officer, and consequently there was a marked fall in the population of the City. On the present occasion the jagir villages or mohallas, which, owing to the rapid expansion of the city, have assumed urban characteristics, have been incorporated in the City. They are 46 in number. The names of the mohallas are given in the Administrative Volume.

The approximate area of Greater Hyderabad as ascertained from various sources is :—

	1931	1921
Chadarghat	17·62	16·36
City proper and suburbs ..	13·18	11·46
Hyderabad cantonment ..	3·20	5·46
The Residency area ..	0·57	0·53
Secunderabad, Bolarum ..	19·00	17·17
and Trimulgherry ..		
Total ..	53·57	50·98

Population.—The prevalence of a plague epidemic at the time of census operations proved a serious obstacle in the way of proper enumeration. The disease was so widespread that a very large number of labourers, occupational classes and other immigrant population drifted away to distant parts while several hundreds lived outside the town limits. The absence of clear demarcation of the city limits caused confusion as to the jurisdiction of certain suburban areas. Therefore accuracy cannot be claimed for the figures.

The population of the city, which is again the fourth largest city in India, is 466,894 as compared with 404,187 in 1921.

The variation from decade to decade is as follows :—

Year	Area in sq. miles	Population
1931 ..	53	466,894
1921 ..	51	404,187
1911 ..	50	501,646
1901 ..	26	463,173
1891 ..	26	428,731
1881 ..	22	379,643

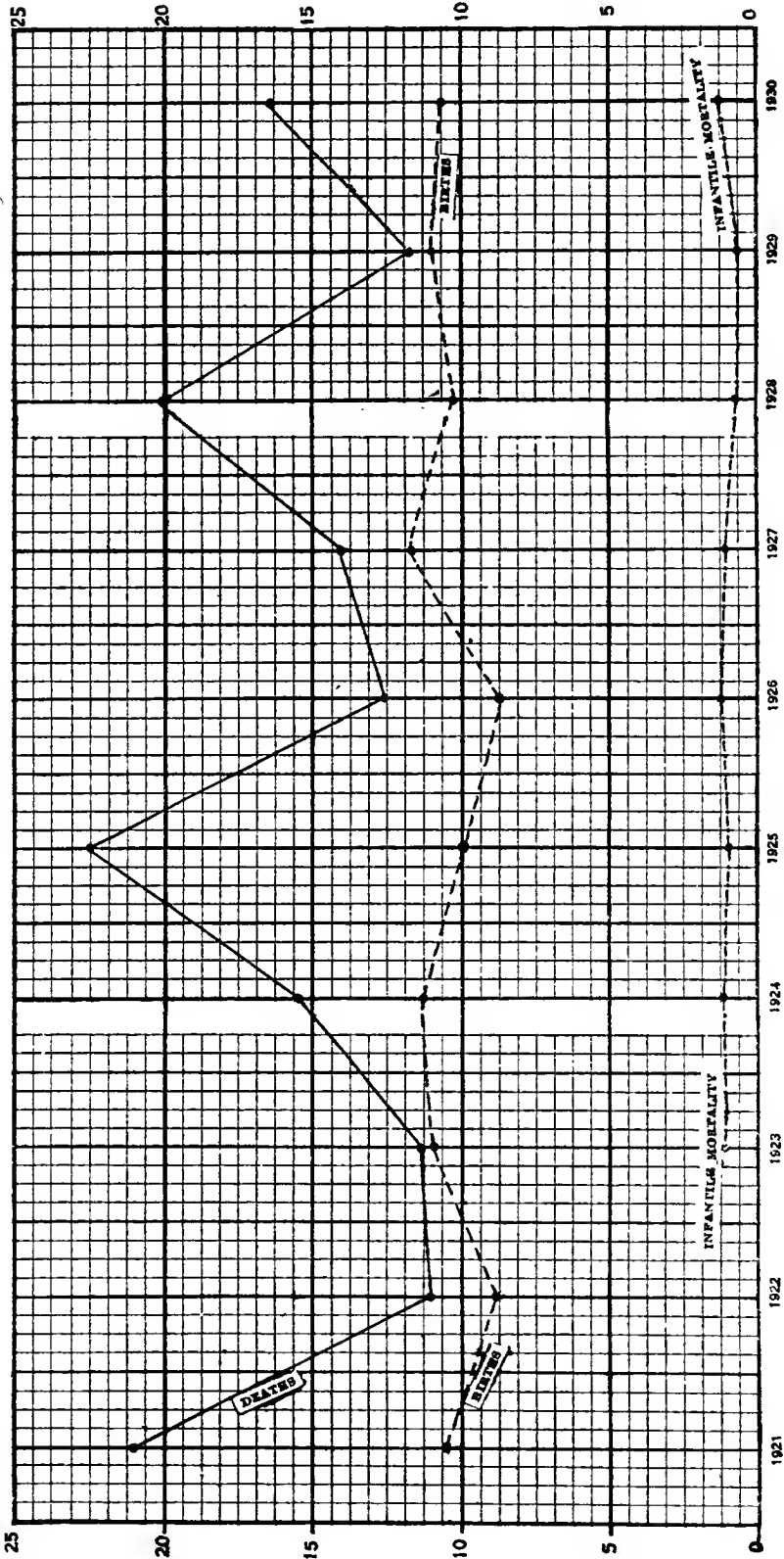
That in spite of the fact that the area has practically doubled itself during the three decades the population has not materially increased is further evidence of the vagueness of the City jurisdiction. The population has just passed the 1901 level. During the decade there were 104,515 births and 156,763 deaths, the excess of deaths over births being 52,243. The annual births and deaths in the city and suburbs are illustrated in the diagram overleaf.

Except in 1923, when the number of births and deaths was almost equal, deaths far exceeded births. Fevers and plague in 1924, 1925, 1926, 1927 and 1928 were the principal causes of mortality. In 1930 cholera and small-pox were additional factors. Respiratory diseases claimed on an average 279 deaths per annum.

Density.—The density of Hyderabad city is 8,809 persons to the square mile as contrasted with 7,925 in 1921. Although commensurately with the expansion of the city in size the density per square mile has not increased, the above figure for the city as a whole, or 9,956 persons within the walled area and

Chart showing Births and Deaths and Infantile Mortality in the Hyderabad City during the Decade.

IN THOUSANDS
(000'S OMITTED).



8,656 outside it, does not adequately represent the congestion. The city and Chadarghat are knit together, the only dividing line being the Moosi river ; but the other suburbs are far apart one from another. The density in each of the municipal wards is given below :—

Wards				Area in sq. miles	Persons	Density per sq. mile
City <i>Andarun</i> Ward	I	..		0.56	21,638	38,639
Do	II	..		0.50	14,038	28,076
Do	III	..		0.65	14,705	22,623
Do	IV	..		0.29	18,891	65,141
City <i>Berun</i> Ward	V.	i	..	3.12	38,307	12,278
Do	VI.	ii	..	4.81	18,237	3,791
Do	VII.	iii	..	3.25	11,999	3,692
Chadarghat	VIII.	a	..	4.81	35,203	7,319
Do	IX.	b	..	4.31	26,631	6,179
Do	X.	c	..	0.44	12,832	29,164
Do	XI.	d	..	0.58	14,209	24,498
Do	XII.	e	..	4.63	25,328	5,470
Do	XIII.	f	..	2.85	38,309	13,477
Hyderabad Cantonments	..	..	..	3.20	24,975	7,805
Residency Bazars	..	..	..	0.57	14,472	25,125
Secunderabad, Bolarum, etc	..	..	..	19.0	120,801	6,358
<i>Plague Camps</i>				..	16,319	..

Ward No. IV in the City, which is comprised of Delhi Darwaza, Lal Bazar, Shakar Kotha, Hussaini Alam, Petla Burj, Charmahal and 25 other thickly populated mohallas, is the densest. No. VII in Berun-i-Balda, consisting of Jahanuma, Falaknuma, Tarbun, Chandrayangutta and 23 other mohallas is the sparsest.

No comparison of figures with the previous census is admissible in the case of some wards owing to certain changes in their limits but the first four wards of the City *Andarun* as well as VI and X, which do not appear to have undergone any territorial readjustment, afford interesting comparison.

Year			I	II	III	IV	VI	X
1931	..	..	21,638	14,038	14,705	18,891	18,237	12,832
1921	..	..	25,598	22,064	21,354	21,515	17,796	25,529
1911	..	..	34,369	34,880	34,667	27,419	25,151	31,193
1901	..	..	31,007	31,848	29,717	35,470	22,728	36,571

Wards, I, II and III reached their climax of density in 1911 and have thereafter declined, whereas the fourth ward has been steadily on the wane since 1901. Of the other two wards, the population in VI has been fluctuating while that in X has considerably diminished, the percentage decrease there between 1901 and 1931 being 65. On the whole, the population of the City *Andarun* (within the walled area) is thinning out and that of Chadarghat increasing. This is but natural and commensurate with the sanitary and housing conditions. However, no statistics of overcrowding can be presented without a detailed study of the extent of the areas occupied by streets, non-residential buildings, which are numerous in the walled city, and the type of buildings, parks and playgrounds. But it is a matter of common knowledge that there is a great shortage of house accommodation at the present time in the City owing to the activities of the City Improvement Board and the demand for large size residential houses for Government Offices and educational institutions.

Religions.—The actual numerical changes in the different religions since 1881 are shown in the following table :—

Communities	1931	1921	1911	1901	1891	1881
Muslims ..	192,843	174,526	219,896	189,152	172,861	74,372
Hindus (inclusive of Adi-Hindus) ..	252,577	211,589	262,131	243,241	226,840	190,515
Christians ..	16,123	13,717	16,240	13,923	13,829	11,270
Zoroastrians ..	1,092	908	808	929	616	379
Jains ..	312	1,238	379	318	203	1
Sikhs ..	1,002	738	978	863	669	364
Tribals ..	3,380	668	41	29	..	..
Jews ..	27	4	12	..	21	46
Others ..	38	799	138	11	..	..

Of the Muslims in the State 12·5 per cent. are concentrated in the City. When compared with the previous decade the community's strength has increased by ten per cent. Hindus and Christians have also increased by 18 and 17 per cent. respectively. Of the total City population, Muslims represent 41·2 per cent., Brahmanic Hindus 36·9 per cent., Adi-Hindus 17·1 per cent., Christians 3·4 per cent., and others 1·4 per cent. Zoroastrians have gained 20 per cent.

The sex proportions in 1931 of the different major religions as shown in the subjoined table are not without interest :—

Communities	Total in 1931	Males	Females	Number of females per 100 males
Hyderabad City ..	466,894	247,623	219,271	88
Muslims ..	192,343	103,095	89,248	86
Hindus ..	252,577	132,150	120,427	91
Brahmanic Hindus ..	172,279	90,790	81,489	90
Adi-Hindus ..	79,839	41,120	38,719	94
Arya Samajists ..	382	196	186	95
Brahmo Samajists ..	77	44	33	73
Christians ..	16,123	9,217	6,906	75
Zoroastrians ..	1,092	548	544	99
Sikhs ..	1,002	690	312	45
Tribals ..	3,380	1,698	1,682	99
Others ..	377	225	152	65

Zoroastrians and the Tribal religionists carry a larger proportion of females than any other community. Muslims seem to have a low proportion of females. This is presumably due to the fact that a large number of men have left their families in their native places and permanent homes elsewhere. The same remarks are applicable to the Sikh community which contributes a large number of recruits to the Police service. Hindus, on the other hand, would appear to be a more settled community. The low proportion of females in the Christian community is due to the presence of British troops in the station.

Civil Condition.—Of the total City population, 38 per cent. are unmarried, 46 married and 16 widowed and the general marital condition of the four principal communities may be gauged from the following table :—

Communities	PER CENT. UNMARRIED TO TOTAL			PER CENT. MARRIED TO TOTAL			PER CENT. WIDOWED TO TOTAL		
	Persons	Male	Fe- male	Persons	Male	Fe- male	Persons	Male	Fe- male
All Religions ..	38	44	32	46	48	44	16	8	24
Brahmanic Hindus..	43	47	38	45	48	42	12	5	19
Adi-Hindus ..	25	31	18	39	44	33	36	25	49
Muslims ..	38	44	31	51	51	51	11	5	18
Christians ..	59	65	52	32	29	36	9	6	12

Although early marriage is practised among Brahmanic Hindus, only 11 per cent. of their children under 15 years are found to have been married as compared with 7 per cent. of Adi-Hindus, 2 of Muslims, 3 of Christians and 16 of Tribal children under that age. Early widowhood is a concomitant evil of early marriage and the proportion of widows to widowers under 15 years of age is shown in the subjoined inset table.

Communities	Male	Female
Brahmanic Hindus ..	1	7
Adi-Hindus ..	1	5
Muslims ..	1	6
Christians ..	1	5
Tribals ..	1	4

The proportion of widows to widowers is highest among Brahmanic Hindus.

Birth-Place.—Nearly 88 per cent. of the population in the City are indigenous and 12 per cent. are returned as having been born else-

where. The figures together with those for the previous decades are as shown in the marginal statement:—

Year	Immigrants
1931 ..	58,258
1921 ..	39,140
1911 ..	51,000
1901 ..	52,434
1891 ..	68,509

Of the indigenous population of the State enumerated in the City of Hyderabad nearly 87 per cent. are Hyderabad City born and the remainder belong to the districts of these Dominions. Of foreigners the birthplaces are

	1931	1921
India (beyond the State) ..	54,944	34,294
Asia	881	1,330
Europe	2,270	3,380
Africa	4	10
America	80	38
Australasia	21	88
Unspecified areas	58	..
Total ..	58,258	39,140

Madras has always been a great source of Hyderabad immigration and the stream has risen from 15,118 in 1911 and 12,965 in 1921 to 22,692, or 41 per cent. of the total India-born, in 1931. It is remarkable that among the Madrasi immigrants, the proportion of male to female is 100 to 32. Presumably the immigrants are traders, labourers and students. The United Provinces of Agra and Oudh have maintained a steady flow of 6,000 per decade, the present number being 5,995. Their sex proportion is 71 females

to 100 males. The presence of such a large number of males suggests that employment is easier to get in Hyderabad City. The stream of immigration from Bombay has suddenly risen from 4,671 in the previous decade to 12,170, the sex proportion being almost equal. The other principal sources of immigration are the Central Provinces and Berar, the Punjab, Rajputana Agency and Mysore State. Among the Punjab immigrants the proportion of male to female is 100 to 31. The sex ratios are almost equal in respect of

Provinces	1931	1921	1911
Madras ..	22,692	12,965	15,188
Ajmer-Merwara ..	690	1,345	1,096
U. P. ..	5,995	5,373	6,729
Mysore ..	1,779	1,569	2,748
Rajputana ..	2,669	3,593	6,417
Bombay ..	12,170	4,671	3,634
C. P. and Berar ..	3,032	999	3,112
The Punjab ..	2,882	983	3,567

other Provincial immigrants. The fact emerges from this that the men have come with their wives and children and settled down permanently. A large proportion of Europe born refers to the British troops stationed in Secunderabad. The actual numbers of immigrants into Hyderabad

City from the more important British Indian Provinces are given in the foregoing inset table.

The flow of population from the districts of the Dominions into the City is largest from Medak (16,074) and then from Atrai-i-Balda (15,794). Medak immigrants show up strongly in the matter of females.

Ages	Males	Females	Total
0—13 ..	22	9	31
14—16 ..	18	5	23
17—23 ..	24	8	32
24—33 ..	998	18	1,016
34—43 ..	134	3	137
44—53 ..	161	8	169
54 and over	243	9	252
	1,600	60	1,660

Europeans and Anglo-Indians. In the City are found 2,107 Europeans and allied races as compared with 3,516 in 1921. Of them, 1,660 are British subjects of all ages. Classified according to age groups they are as shown in the annexed statement

A decrease of 40 per cent. is due partly to the reduced strength of the British troops garrisoning Secunderabad after the war and

partly to the depletion of the European civil population by migration to other places.

The number of other Europeans found in the City is 447 as compared with 169 in 1921. Of the former 153 are females. The influx of such a large non-British population of European origin indicates that most of them are traders, missionaries and other temporary residents. They represent American, Greek, Portuguese, Italian, Dutch, Australian, French, German, Greek and Spanish nationalities. 2,832 persons have returned themselves as Anglo-Indians as contrasted with 1,818 in 1921, an increase of 55 per cent. Such an enormous increase in the community's strength within a decade is inexplicable. There are no special avenues of employment for this community except on the Railway. It is therefore probable that some non-Anglo-Indians have been enumerated as Anglo-Indians.

Year	Total	Males	Females
1931 ..	36,870	19,622	17,248
1921 ..	36,876	19,237	17,639
1911 ..	34,902	17,992	16,910
1901 ..	36,837	19,005	17,832
1891 ..	33,887	..	..
1881 ..	30,219	..	..

Aurangabad, Gulbarga and Warangal.—In consideration of their historical importance, Aurangabad, Gulbarga and Warangal have been treated as cities. All three are the headquarters of Subedars or Revenue Commissioners of

Divisions.

The population of the Aurangabad City as compared with the preceding decades is as in the statement above.

It is extraordinary that since 1901 the population of Aurangabad City has been stationary. Public health condition there is the same as in any other town of like description. The only explanation, therefore, that can be

offered is that the city, which was once in a flourishing condition, began to deteriorate; but the fact of its being the headquarters of an administrative division appears to have arrested the decay and the number is now at a standstill. The population consists of 19,622 males and 17,248 females, the proportion of the latter per 100 of the former is 88. The principal communities are Brahmanic-Hindus forming 42 per cent., Adi-Hindus 8·7 per cent. and Muslims 43·6 per cent. of the total.

Gulbarga City.—Gulbarga, formerly the seat of the Bahmani Kings, still retains city characteristics such as palaces, fort, public buildings, tombs of ancient rulers and saints and places of worship. As the headquarters of a Revenue Division and as a pilgrim centre for Muslims, the city has steadily prospered in trade.

The growth of population in the City is illustrated by the following table :—

Year		Total	Males	Females
1931	..	41,083	21,567	19,516
1921	..	35,820	18,720	17,100
1911	..	32,437	16,849	15,588
1901	..	99,228	15,274	13,954
1891	..	28,200	..	..
1881	..	22,834	..	..

There has thus been a preponderance of males over females in all the decades, in the proportion of 100 to every 90 females. The predominant community is Muslim, which forms 48·1 per cent. of the population, the next being Brahmanic Hindus 42·6 per cent. and then come the Adi-Hindus representing 8·3 per cent.

Warangal City.—Warangal is an ancient town founded by Proda Raja of the Kakatiya dynasty in the twelfth century. It is identified by some with Worakalli, the capital of the Adava Rajas of the Andhras in the eighth century. The town grew upon an ordinary village site into a city of considerable size in the days of its prosperity and included within its limits Hanamkonda, Mathwada, Urs-Karimabad and Warangal proper. Therefore, the reformation of the historically important Warangal City with Hanamkonda, Mathwada and Urs-Karimabad as its suburbs is justifiable.

The population of the city as at present constituted is 62,119 as compared with 46,791 in 1921.

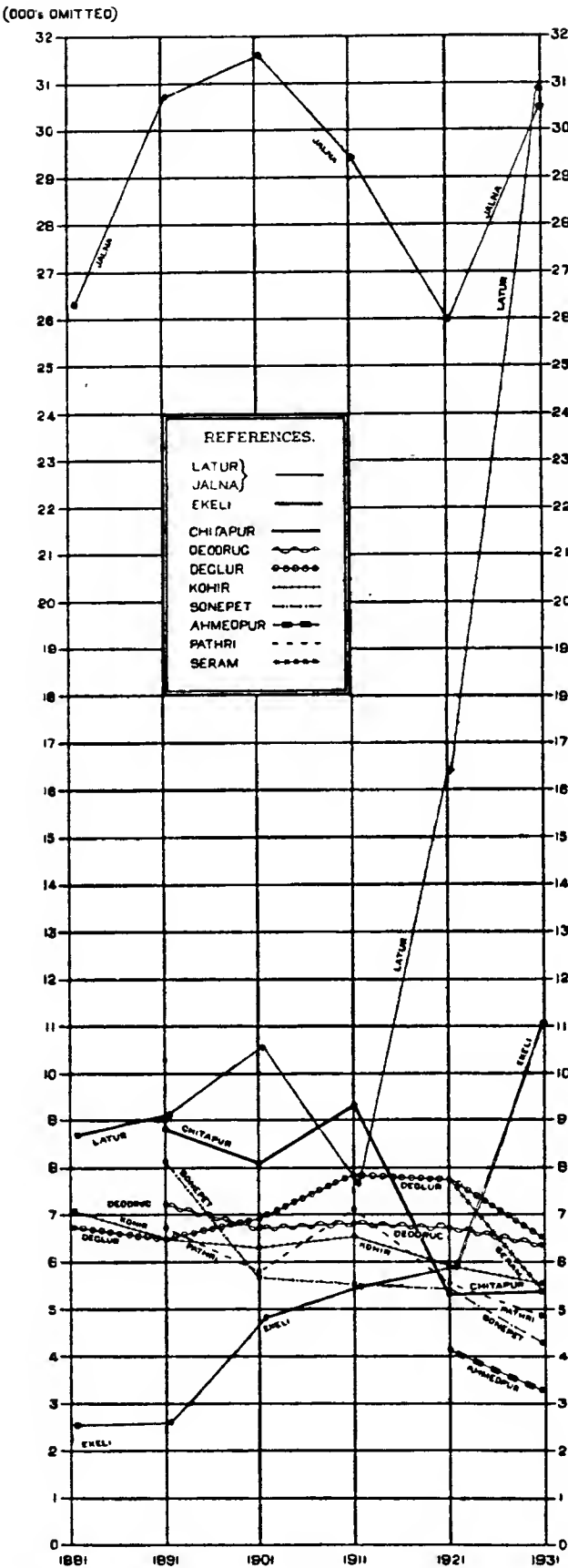
There are 86 females to every 100 males. Of the total population, 56·6 per cent. are Hindus, 18·2 per cent. Adi-Hindus, 23·3 per cent. Muslims, one per cent. Christians and 0·9 per cent. others.

32. Other towns.—Of the remaining 129 mofussil towns as listed in sub-table V, 52 are in Telangana and 77 in Marathwara with a respective population of 372,685 and 637,330 the former representing 7,167 and the latter 8,277 persons per town. Raichur district has the largest number of towns (16) with an average population of 7,371.

Of the 52 towns in Telangana, forty-nine are progressive, the most noteworthy being Mahbubnagar in the district of the same name and Bhongir in Nalgonda district. The former has since 1881 advanced by leaps and bounds, while the latter, though it suffered a set back in 1921, has made remarkable strides as will be seen from the following table :—

Towns		1881	1891	1901	1911	1921	1931
Mahbubnagar	..	4,680	6,222	7,605	8,651	9,991	13,300
Bhongir	..	..	4,938	5,836	7,342	5,845	10,859

Growth and Decline of Towns.



Mahbubnagar, which is the district headquarters, has, since the opening of the railway, grown in size. Bhongir is the railway head of the district of Nalgonda and, being a large commercial town, its population has increased by 85 per cent. in the decade. Yellandu in Warangal district and Andol-Jogipet and Ibrahimpatan in Medak district have declined. The population of Yellandu consists chiefly of miners in the Singareni coal-mines and, being mostly immigrants, their number increases or decreases according to labour requirements. The other two, Andol-Jogipet and Ibrahimpatan, are unprogressive, sleepy towns with no organized industry or trade. The latter was formerly the headquarters of tahsil administration.

Of the 77 towns in Marathwara, the growth of Latur in Osmanabad district, and Ekeli in Bidar district is remarkable. Latur is a flourishing commercial town trading with Barsi town in cotton and grain. It has also a number of ginning factories employing labour. Comparatively speaking, Latur has a larger population than Aurangabad City minus the Cantonment. Ekeli is a Paigah town and its development is largely attributed to railway connection. Jalna, with Qadirabad, as its suburb has grown 17 per cent. during the decade and is vying with Latur for the first place among towns. It is an important industrial and commercial town. The growth of these towns from decade to decade may be gauged from the following table :—

Towns	1881	1891	1901	1911	1921	1931
Latur	8,648	9,063	10,479	7,574	16,233	30,760
Ekeli .. ..	..	5,136	4,920	5,889	4,875	10,958
Jalna	26,075	30,530	31,429	29,263	25,885	30,317

Among the other towns as many as eight are declining :—

Towns	1881	1891	1901	1911	1921	1931
Deglur (Nander) ..	6,808	6,578	6,917	7,800	7,695	6,553
Deodrug (Raichur) ..	4,587	7,213	6,773	6,837	6,652	6,412
Kohir (Bidar) ..	7,027	6,557	6,379	6,486	5,932	5,549
Chitapur (Gulbarga) ..	..	8,818	8,150	9,355	5,379	5,365
Seram (Gulbarga) ..	..	..	..	..	7,666	5,280
Pathri (Parbhani) ..	6,572	6,726	5,828	7,095	5,548	4,904
Sonepet (Parbhani) ..	6,407	8,090	5,759	5,551	5,406	4,369
Ahmadpur (Bidar) ..	..	..	..	..	4,088	3,274

The growth or decline of the above towns is graphically represented in the chart opposite.

It is premature to use the word “decay” with reference to the towns listed above, as the rate of decline is not rapid in any case.

Shorapur in Gulbarga, Parli in Bir, Kondawadi in Nander, Jalhally in Raichur and Janwada in Bidar districts also show signs of losing strength. Most of the declining towns belong to non-Government areas.

33. The Villages.—As shown in the subjoined statement there has been an increase of 474 villages over the preceding decade. They are by no means new but the result of careful checking of the village lists. The unit is the area within the land revenue boundary and may contain more than one aggregation of houses.

Districts	1931	1921	Variation in number
State ..	21,697	21,223	474
Atraf-i-Balda ..	932	943	— 11
Warangal ..	1,443	1,458	— 15
Karimnagar ..	1,217	1,194	+ 23
Adilabad ..	2,068	1,872	+196
Medak ..	938	1,042	—104
Nizamabad ..	857	879	— 22
Mahbubnagar ..	1,373	1,304	+ 69
Nalgonda ..	1,236	1,241	— 5
Aurangabad ..	1,953	1,884	+ 69
Bir ..	1,039	957	+ 82
Nander ..	1,394	1,339	+ 55
Parbhani ..	1,566	1,539	+ 27
Gulbarga ..	1,698	1,670	+ 28
Osmanabad ..	813	807	+ 6
Raichur ..	1,748	1,656	+ 92
Bidar ..	1,422	1,438	— 16

In Marathwara there are 11,633 villages, an increase of 343 over the preceding decade and in Telangana 10,064, or an increase of 131 villages during the same period.

Marathwara has far more numerous small-size villages with a population under 500 and between 500 and 1,000 than Telangana, as is evident from the following table which gives the average population per village under each group :—

Size				TELANGANA		MARATHWARA	
				No. of Villages	Average population	No. of villages	Average population
Under	500 persons ..	..		5,325	201	7,276	244
Between	500 and 1,000 persons ..	..		2,491	718	2,948	689
„	1,000 „ 2,000 persons ..	..		1,723	1,391	1,085	1,332
„	2,000 „ 5,000 persons ..	..		525	2,668	324	2,789

SUBSIDIARY TABLE I.—DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES.

Districts	Average population per		Number per mille residing in		Number per mille of Urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of		
	Town	Village	Towns	Villages	20,000 and over	10,000 to 20,000	5,000 to 10,000	Under 5,000	2,000 to 5,000	500 to 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12
STATE ..	12 158	591	112	888	442	212	53	93	180	598	222
Hyderabad City ..	6,894	..	1,000	..	..	..	..	..	..	..	..
Atraf-i-Balda ..	465,919	523	24	976	..	..	1,000	..	169	599	32
Warangal ..	6,797	693	105	895	528	280	192	..	244	641	118
Karimnagar ..	17,529	952	67	933	..	299	649	52	280	639	85
Adilabad ..	5,343	345	63	937	..	262	329	409	66	569	368
Medak ..	6,473	732	70	930	..	433	354	213	182	640	178
Nizamabad ..	6,460	652	104	896	..	291	357	352	184	631	181
Mahbubnagar ..	0,800	684	33	967	..	843	157	..	204	628	163
Nalgonda ..	18,567	896	23	977	..	422	578	..	248	654	92
Aurangabad ..	5,984	443	85	915	742	..	258	..	115	528	359
Bir ..	17,219	554	91	909	..	447	498	55	149	558	294
Nander ..	8,733	468	97	903	381	..	502	117	119	539	345
Parbhani ..	8,193	482	115	885	..	522	384	94	112	542	340
Gulbarga ..	2,148	636	119	881	281	454	234	32	210	566	227
Osmanabad ..	10,602	759	107	893	426	156	358	60	186	629	185
Raichur ..	17,371	469	126	874	237	110	394	259	157	537	306
Bidar ..	6,502	564	82	918	..	366	380	254	118	622	265

SUBSIDIARY TABLE II.—NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS.

District	Total population	NUMBER PER MILLE WHO LIVE IN TOWNS				
		Hindu	Muslim	Christian	Jain	Zoroastrian
1	2	3	4	5	6	7
STATE ..	112	86	335	175	285	624
Hyderabad City ..	1,000	1,000	1,000	1,000	1,000	1,000
Atraf-i-Balda ..	24	20	56	8	279	..
Warangal ..	105	99	329	64	..	412
Karimnagar ..	67	58	263	69	210	208
Adilabad ..	63	60	238	59	76	889
Medak ..	70	60	166	63	174	..
Nizamabad ..	104	91	281	19	447	548
Mahbubnagar ..	33	30	77	79	5	500
Nalgonda ..	23	18	121	12	31	333
Aurangabad ..	82	59	239	156	171	916
Bir ..	91	73	283	429	196	429
Nander ..	97	76	254	528	209	417
Parbhani ..	115	87	357	84	357	923
Gulbarga ..	119	88	290	170	436	412
Osmanabad ..	107	91	236	413	323	494
Raichur ..	126	104	319	172	348	158
Bidar ..	82	52	208	288	155	627

SUBSIDIARY TABLE III.—TOWNS CLASSIFIED BY POPULATION.

Class of towns	Number of towns of each class in 1931	Proportion to total urban population	Number of females per 1,000 males	Variation per cent. during the succeeding decades of the total population of the specific towns included in each class at the Census of year shown					Variation per cent. in urban population of each class from 1881 to 1931	
				1921—1931	1911—1921	1901—1911	1891—1901	1881—1891	(a) Of the specific towns included in each class in 1881	(b) In the total of each class in 1931 as compared with the corresponding total in 1881
1	2	3	4	5	6	7	8	9	10	11
TOTAL ..	133	100	932	+ 36	— 7	+ 10	+ 2	+ 12	+ 85	+ 85
I. 100,000 and over ..	1	29	886	+ 15	— 19	+ 12	+ 8	+ 13	+ 27	+ 27
II. 50,000 to 100,000 ..	1	4	864	+ 100	..	..	..	..	+ 100	+ 100
III. 20,000 to 50,000 ..	6	12	900	+ 22	+ 7	+ 3	— 1	+ 17	+ 47	+ 251
IV. 10,000 to 20,000 ..	26	21	985	+ 25	— 6	+ 12	— 5	+ 9	+ 21	+ 105
V. 5,000 to 10,000 ..	64	26	795	+ 77	— 7	+ 9	+ 1	+ 10	+ 185	+ 56
VI. Under 5,000 ..	35	8	984	+ 32	— 11	..	..	..	+ 103	+ 685

SUBSIDIARY TABLE IV.—VARIATION OF POPULATION IN HYDERABAD CITY

City	Population in 1931	Number of persons per square mile	Number of females to 1,000 males	Population of foreign born per mille*	Percentage of Variation					
					1921—1931	1911—1921	1901—1911	1891—1901	1881—1891	Total 1881—1931
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City ..	466,894	8,809	889	321	+ 16	— 19	+ 12	+ 8	+ 13	— 27
(1) The City Municipality ..	306,646	9,956	906	..	+ 5	— 21	+ 8	..	..	..
<i>Anderun</i> ..	69,272	34,636	929	..	— 24	— 31	+ 3	..	..	..
Ward I. ..	21,638	38,639	928	..	— 16	— 26	+ 11	..	..	..
Ward II. ..	14,038	28,076	978	..	— 36	— 30	+ 10	..	..	..
Ward III. ..	14,705	22,623	859	..	— 31	— 38	+ 17	..	..	..
Ward IV. ..	18,891	65,141	950	..	+ 12	— 22	— 23	..	..	..
<i>Berun</i> ..	68,543	6,131	933	..	+ 28	— 30	+ 18	..	..	..
Ward V. ..	38,307	12,278	911	..	+ 39	— 25	+ 12	..	..	..
Ward VI. ..	18,237	3,791	979	..	+ 3	— 9	+ 11	..	..	..
Ward VII. ..	11,999	3,692	936	..	+ 42	— 43	+ 56	..	..	..
(2) Chadarghat Municipality ..	152,512	8,656	886	..	+ 2	— 8	+ 14	..	..	..
Ward A. VIII. ..	35,203	7,319	914	..	+ 56	— 10	+ 20	..	..	..
Ward B. IX. ..	26,631	6,179	835	..	— 2	— 30	+ 40	..	..	..
Ward C. X. ..	12,832	29,164	810	..	— 50	— 18	+ 15	..	..	..
Ward D. XI. ..	14,209	24,498	842	..	— 34	— 13	+ 1	..	..	..
Ward E. XII. ..	25,328	5,470	949	..	+ 54	— 19	+ 26	..	..	..
Ward F. XIII. ..	38,309	13,477	902	..	+ 126	+ 1,560	..	..	..	..
H.E.H. the Nizam's Cantonment ..	24,975	7,805	799	..	+ 30	— 13	+ 30	..	..	..
(3) The Residency Bazar. ..	14,472	25,125	783	..	— 7	— 14	+ 6	+ 15	..	..
(4) Secunderabad including Bolarum ..	120,801	6,358	866	..	+ 27	— 16	+ 3	+ 4	..	..
(5) Plague Camps ..	16,319	..	880	..	..	..	..	..	..	..

* "Foreign born" means born without the City.

SUBSIDIARY TABLE V.—NUMBER OF TOWNS WITH POPULATION BY DISTRICTS.

Serial No.	Towns	District	Population	Serial No.	Towns	District	Population
1	2	3	4	1	2	3	4
1	Homnabad	Atraf-i-Balda	6,550	66	Bhainsa	Nanded	8,525
2	Khila Shahpur*	do	5,288	67	Deglur (M)	do	6,553
3	Yellandahpad (M)	Warangal	19,872	68	Kondalwadi (P)	do	6,840
4	Khammam (M)	do	13,002	69	Mudhol (M)	do	6,185
5	Hasanparthi *	do	6,198	70	Mukher	do	6,614
6	Mahbubabad* (M)	do	5,824	71	Madnur*	do	3,702
7	Paloncha (S)*	do	5,330	72	Kandhar (M)*	do	4,452
8	Mandarpalli*	do	5,234	73	Parbhani (M)	Parbhani	16,830
9	Jagtial (M)	Karimnagar	13,882	74	Hingoli (M)	do	12,667
10	Karimnagar (M)	do	10,903	75	Basmath (M)	do	11,207
11	Manthani	do	7,560	76	Manwath (M)	do	10,655
12	Koratla	do	6,996	77	Pathri (M)	do	4,904
13	Huzurabad (M)*	do	6,251	78	Sailu (M)	do	7,967
14	Vemalwada (J)	do	7,645	79	Gangakhed (J)	do	6,446
15	Peddapalli (J)	do	8,945	80	Partur (J)*	do	6,075
16	Sirsilla (M)*	do	5,752	81	Jintur (M)*	do	5,825
17	Dharmapuri (J)*	do	5,537	82	Purna*	do	6,082
18	Gumbhiraopet*	do	5,006	83	Kalamnuri (M) *	do	5,285
19	Manakundur *	do	4,341	84	Sonepet (J)	do	4,369
20	Nirmal (M)	Adilabad	12,585	85	Shorapur (M)	Gulbarga	12,673
21	Adilabad (M)	do	8,096	86	Yadgir (M)	do	19,380
22	Chinnur	do	7,751	87	Kalyani (J)	do	10,341
23	Asifabad (M)*	do	3,075	88	Aland (P)	do	12,924
24	Rajura (M)*	do	2,968	89	Tandur (J)	do	8,462
25	Lakshatipet (M)*	do	3,124	90	Kosgi (J)	do	10,494
26	Sirpur (M)*	do	3,877	91	Shahabad (P)	do	8,896
27	Boath (M)*	do	3,351	92	Kodangal (M)	do	6,228
28	Kinwat (M)*	do	3,257	93	Chitapur (J)	do	5,365
29	Medak (M)	Medak	11,156	94	Gurumatkal*	do	4,647
30	Siddipet (M)	do	11,260	95	Seram (M)*	do	5,280
31	Sadaseopet (M)	do	8,071	96	Latur (M)	Osmanabad	30,760
32	Jogipet	do	5,049	97	Osmanabad (M)	do	11,266
33	Sangareddipet (M)	do	5,227	98	Thair	do	8,541
34	Andol (M)*	do	2,610	99	Moram	do	6,879
35	Tekmal*	do	3,800	100	Tuljapur (M)	do	6,057
36	Ibrahimpatan*	do	4,610	101	Ousa	do	6,352
37	Nizamabad (M)	Nizamabad	18,809	102	Wasi	do	4,856
38	Armur (M)	do	7,279	103	Gadwal (S)	Raichur	12,982
39	Bodhan (M)	do	7,045	104	Kopbal (J)	do	9,979
40	Kotgir (P)	do	3,749	105	Deodrug (M)	do	6,412
41	Achampet*	do	8,761	106	Manvi (M)	do	6,500
42	Yellareddipet (M)	do	3,839	107	Gangawati (M)	do	6,722
43	Banswada*	do	4,454	108	Raichur (M)*	do	27,910
44	Rodnur*	do	3,060	109	Sindhnur (M)	do	5,553
45	Bimgal*	do	2,789	110	Mudgal	do	4,965
46	Balkonda (J)*	do	4,814	111	Kodaikal	do	3,659
47	Narayanpet (M)	Mahbubnagar	14,025	112	Jalhally*	do	3,871
48	Mahbubnagar (M)	do	13,300	113	Kadoli*	do	4,634
49	Wanaparthi (S)	do	5,076	114	Kushtagi (M)*	do	4,460
50	Nalgonda (M)	Nalgonda	9,711	115	Hamsagar*	do	4,339
51	Bhongir (M)	do	10,859	116	Alampur (M)	do	4,646
52	Chirial (Jangaon) (M)*	do	5,132	117	Dacha (S)*	do	5,333
53	Jalna (M)	Aurangabad	22,408	118	Rajoli (S)*	do	5,980
54	Qadirabad (M)	do	7,909	119	Bidar (M)	Bidar	15,198
55	Vijapur (M)	do	6,437	120	Udgir (M)	do	8,308
56	Paithan (M)	do	6,294	121	Kohir	do	5,549
57	Bir (M)	Bir	14,840	122	Ekeli (P)	do	10,958
58	Mominabad (M)	do	10,974	123	Bhalki	do	5,912
59	Manjlegaon (M)	do	5,260	124	Deoni (J)	do	3,951
60	Gevrai (M)*	do	5,218	125	Chitgopa (P)	do	7,447
61	Parli (J)	do	7,759	126	Ahmedpur (M)*	do	3,274
62	Kaij*	do	3,194	127	Janwada*	do	2,199
63	Fatehabad*	do	5,304	128	Nilanga (M)*	do	4,139
64	Paigaoan*	do	5,202	129	Rajeshwar (P)*	do	4,585
65	Nanded (M)	Nanded	26,992				

N.B.—*New Towns, M. Municipality, S. Samasthan, J. Jagir, and P. Paigah.

SUBSIDIARY TABLE VI.—STATEMENT SHOWING URBAN POPULATION SINCE 1881.

Details	1931				1921				1911				1901				1891				1881
	No. of towns		Population	Percent- age of total po- pulation	No. of towns		Population	Percent- age of total po- pulation	No. of towns		Population	Percent- age of total po- pulation	No. of towns		Population	Percent- age of total po- pulation	No. of towns		Population	Percent- age of total po- pulation	
	1	2			3	4			5	6			7	8			9	10				11	12	13	14	15	16	17	18	19
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19			
Total Population of the State ..	..	14,436,148	..	..	12,471,770	..	..	13,374,676	..	..	11,141,142	..	..	11,537,040	..	..	9,845,594	..	
Urban population	133	1,616,981	11	89	1,187,297	10	85	1,267,996	10	85	1,124,892	10	83	1,067,076	9	60	876,022	9			
I 100,000 and over ..	1	400,894	3	1	404,187	3	1	500,623	4	1	448,466	4	1	415,013	4	..	367,417	4			
II 50,000 to 100,000 ..	1	62,119	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III 20,000 to 50,000 ..	6	186,023	1	6	164,476	1	4	128,000	..	5	129,161	..	4	110,025	1	2	53,053	1			
IV 10,000 to 20,000 ..	26	343,042	2	16	205,948	2	18	239,543	2	15	185,307	2	16	204,719	2	13	167,257	2			
V 5,000 to 10,000 ..	64	422,849	3	51	354,321	3	58	383,900	3	58	335,578	3	51	292,984	3	40	270,965	3			
VI 2,000 to 5,000 ..	35	136,054	1	15	58,365	1	4	15,930	..	6	26,380	..	11	44,309	1	4	17,330	..			
Rural Population	..	12,819,167	89	..	11,284,473	90	..	12,106,680	90	..	10,016,250	90	..	10,469,964	91	..	8,969,572	91			

CHAPTER III

BIRTHPLACE AND MIGRATION.

34. Statistical Reference—The statistics of birthplace are contained in Imperial Table VI. They show the natural growth of different parts of the State and the extent to which the people move from one part of the country to another. Four subsidiary tables are also exhibited at the end of the chapter :—

- I. Immigration
- II. Emigration
- III. Migration between natural divisions—actual figures compared with 1921.
- IV. Migration between the State and other parts of India.

Every person was asked to state the district or State in which he or she was born and, if born elsewhere, to indicate the district of the Province or country. The information required as to birthplaces was similar in almost every way to that obtained at the Census of 1921. The chances of misstatements in regard to birthplaces are few and far between. As the information collected at the Census cannot be tendered as legal evidence, no useful purpose would be served by giving wrong particulars.

35. Causes of Migration—Migration, it is commonly believed, arises principally from the difficulty of finding adequate means of livelihood in one's native place as a result of overpopulation. Such a theory, without definite evidence of peculiar circumstances in some peculiar combination, cannot be readily accepted as far as the Hyderabad State is concerned. The idea of population catching up the means of subsistence and bringing about a crisis followed by migration is also to be discounted as it is not supported by instances. In most cases of migration some idea is the motive force. Mr. Carr-Saunders in "The Population Problem" states: "Migration is undertaken in response to some idea"—an idea that some benefit, social or economic, would arise if a movement took place. Where races are in contact with others of a markedly lower degree of skill there arises a tendency for the former to eject the latter from, say, Government employment, agriculture, trade, industry or other avenues of life. Even primitive tribes move from one place to another in furtherance of an idea. Low economic position is a strong incentive for an individual to migrate from his home. The difficulties and dangers attendant on long journeys in the olden days have been minimised with the construction of roads and railways, and with the growth of large industries and development of irrigation the avenues for employment are becoming wider.

Not only economic factors but also social disabilities may be considered a cause of migration. The lower castes and those who are regarded as outside the pale of Hindu society find that in the industrial areas caste disabilities lose much of their force. Therefore, with the growing consciousness of the humiliation of their position and of the freedom which industry offers them comes the readiness to migrate to other areas. An analysis of the figures for migration between the State and India shows that the people of Hyderabad are more home-loving. The joint family system, social customs and traditions appear to have a more powerful hold than economic or other considerations upon the people.

36. Classes of Migration—The types of migration may be broadly classed as casual, temporary, periodic, non-permanent and permanent.

The rural population is frequently on the move between adjoining villages, exchanging visits with relatives and friends. Women born in one village and married into another go home with their children for a brief stay. Newly-married wives go to their parents' homes for accouchement. It is a practice among all classes of Indians, the reason being that at the time of travail for the first time, the mother's care and experience will be ungrudgingly given. Hill tribes are not an exception to this custom. But when the girls are unable to go, they send for their mothers to stay with them during the critical period of confinement. It is a source of great comfort both for the mother and daughter to be together at a most critical period. Selection of brides is another cause of casual migration. After the *kharif* harvest has been gathered in, it is customary for parents to plan the marriage of their eligible sons or daughters. After the celebration of the marriage, the bride, if wealthy, takes with her a retinue of servants to her husband's home; if poor, her needy aunts and grannies accompany her. This kind of migration is called casual or accidental, and it is characterised by a preponderance of females. Such inter-village movement, if within the district of birth, is not taken note of at the Census.

Temporary migration is when there is a demand for labour for executing large irrigation projects and road and railway construction. Several such large works had been in progress during the decade in these Dominions and owing to lack of local labour sufficient for the purpose, recruitment from the adjoining districts and from the neighbouring provinces had to be made. The Nizam Sagar Project, for instance, drew twenty per cent. of its labour from Bezvada in the Madras Presidency, says the report of the Irrigation Department. Exodus of persons to places of pilgrimage is also regarded as temporary migration. A plague epidemic in the city of Hyderabad and its suburbs at census time scared away a number of people, some of whom migrated temporarily to different places.

Movement of people at stated intervals takes place for harvesting, grazing of cattle, cotton ginning and pressing, rice milling, etc., which are the principal agricultural operations in February requiring labour. Pasturage being inadequate in certain parts, graziers move out with cattle after the winter, as, for instance, from Nalgonda to the hilly regions of Mahbubnagar, while in the plains they take their animals to the riverain tracts for green pasture. The amount of temporary and periodic migration varies greatly at different seasons of the year; but it is usually near the maximum at the time when the Census is taken. In such periodic migration males preponderate.

A semi-permanent type of migration is the movement of government servants, employees of firms, domestic servants, students, traders and persons following learned professions. They for the most part of the year live in large towns and cities to earn a living or for study, and return to their permanent homes when business is slack and schools and courts close. To such, retention of the village connection is precious. Employment for women and children is comparatively scarce in towns and, therefore, men leave them behind in their native places.

The tendency of certain classes of persons referred to above to settle down permanently is noticeable. When security of service is ensured and the new environment becomes congenial they convert temporary homes into permanent ones. In migration of a permanent character the proportion of male to female is almost identical.

The Census Commissioner for India mentions another form of migration which he believes is increasing in India. He calls it "daily migration" which is the practice of living outside some large urban area and coming and going daily for business of one kind or another, a development which is worth some consideration though particulars are not available from the schedules. Hyderabad City is perhaps the only place in these Dominions which may be considered to come under this category; but, since its limits are so extensive, the question of daily migration from outside it does not arise.

The Census schedules, however, give no particulars as to the number of persons falling in the various categories of migration explained above.

37. Summary of Statistics—The statistics of birthplace disclose that

Year	Immigrants	Emigrants
1931	247,795	334,861
1921	197,127	364,934
1911	260,713	306,993
1901	325,197	296,291
1891	385,273	386,095

only 1·7 per cent. of the State population as compared with 1·6 in 1921 were born outside the State. Of the total born elsewhere, 98 per cent. hail from other parts of India and the rest were born in other Asiatic and Western countries. Ninety-eight per cent. of the State population

have been born in the districts in which they were enumerated, 0·3 in the adjoining districts and 1·7 elsewhere. It shows that the State population is immobile. Against this, Hyderabad has let go 334,861 persons of both sexes to other parts of India alone, the net loss to our State being 87,066. In the preceding decade the Hyderabad State lost by emigration to places outside India 167,807 persons. Hyderabad migration from decade to decade may be visualised from the above statement.

It is quite apparent that during the past forty years there has been a steady stream of Hyderabad population flowing out of the confines of their native country.

38. Migration—The number of immigrants to Hyderabad State from other parts of India and the number of emigrants from the Dominions of Hyderabad to other areas of India are given in subsidiary tables III and IV appended to this chapter. The movement of population is well illustrated by the map facing this page. The red arrow shows the origin of immigrants.

Every Province and State contributes to the population and the large suppliers are :—

				Immigrants to Hyderabad
Bombay	(States included) ..	..	..	68,058
C. P. and Berar	do ..	..	..	14,289
Madras	do ..	..	..	132,952
Ajmer-Merwara	do ..	..	..	1,525
Punjab	do ..	..	..	3,731
United Provinces	do ..	..	..	8,038
Mysore	..	..	..	2,869
Rajputana	..	..	..	6,608

39. Bombay—Bombay immigrants are now more in number than in the

Year	Bombay Immigrants	Females per 100 males
1931	68,058	85
1921	60,700	165
1911	118,330	134
1901	164,185	112

preceding decade ; but in comparison with 1901 or 1911, their inflow is considerably restricted. Seventy-seven per cent. of Bombayites are found in the districts of Marathwara adjacent to the Bombay Presidency, Osmanabad having the largest number of them. Eighteen per cent. have

been enumerated in the City of Hyderabad and the rest are scattered over the remaining Telangana districts. The sex proportion of Bombay immigrants in the Hyderabad City is almost equal. In the Marathwara districts it varies. In the two mill districts of Aurangabad and Gulbarga and the cotton centre of Osmanabad, female population is greater than that of male pointing to the presence of a large number of women, some as labourers and others as wives having married men of their own race in these parts. In Adilabad district 1,829 persons of Bombay origin are found, men being twice as many as women.

Against this, we have 170,076 Hyderabadis enumerated in the British jurisdiction as well as in the States of the Bombay Presidency. As compared with 1921 there has been a fall of nearly fifty thousand, due to the general depression which has caused a shorter seasonal demand for labour everywhere.

The conditions of labour in the Bombay City, which generally absorbs a large bulk of Hyderabad emigrants, had been seriously disturbed during the decade by communal riots, strikes in industrial concerns and boycott movements and, therefore, the flow has been greatly mitigated. Sholapur, Ahmedabad, Bombay City and Poona Cantonment are some of the chief places

Year	Emigrants
1931	170,076
1921	219,252
1911	140,990
1901	129,278

to which Hyderabadis migrate. But the net result of migration between these two contiguous Provinces is in favour of Bombay, Hyderabad losing 102,018 of her citizens.

40. C.P. and Berar—The Central Provinces and Berar, which are contiguous to our State, are another source of immigration.

Year	C P Immi-grants	Females Per 100 males
1931	14,289	113
1921	25,416	104
1911	20,947	134
1901	39,871	105

The proportion of male to female is 10 to 6. Three thousand are found in the Hyderabad City and the rest mostly in the four districts adjacent to the Central Provinces namely Aurangabad, Parbhani, Nander and Adilabad. The presence in Aurangabad of twice as many females as there are males is proof of the periodic labor movement to the cotton factories there. In Adilabad district the Belampalli Collieries attract labourers from the Central Provinces.

Emigration from Hyderabad State to the Central Provinces and Berar has

Year	Emigrants
1931	91,065
1921	90,930
1911	92,731
1901	94,978

been practically steady during the past three decades as is noticeable from the marginal statement. There is undoubtedly a very close affinity between the people of both the areas, warranting a steady flow out of about 92,000 per decade.

41. Madras—Madras has furnished the largest number of immigrants to

Year	Madras Im-migrants.	Females per 100 males.
1931	132,952	29
1921	84,143	61
1911	67,821	95
1901	55,369	98

the State population, and it is significant that they appear to be more or less of a semi-permanent character as the proportion of male to female is 3 to 1. Nearly ninety per cent. of Madras immigrants are found in the districts adjoining the Madras Presidency. Hyderabad City has accounted for seventeen per cent. of Madras born. The Railway Offices and trade in Secunderabad are the principal avenues of employment for them. There is also a large student population in schools and colleges and for that reason the proportion of male to female is 3 to 1. Warangal district has 22,692 persons belonging to Madras Presidency. The Singareni mines and the irrigation project under construction account for a large number of Madrasis. Nalgonda, adjoining Bezwada and Guntur districts, has enumerated 10,364 Madras born, of whom only a fifth are women. The circumstances under which Adilabad district has received such a large number as 52,412, with a sex ratio of 5 males to 1 female, it is difficult to guess.

The number of immigrants from Hyderabad to Madras is 58,476 or an increase of 18,160 over the preceding decade. The

Year	Emigrants to Madras.
1931	58,476
1921	40,316
1911	60,692
1901	62,507

excess of immigration over emigration has meant a gain to Hyderabad of 74,476 persons born in Madras. The emigrants are composed practically of an equal number of males and females. From which districts of this State they moved it is not ascertainable.

42. Distant Provinces—The flow of population between Hyderabad and Bombay on the one hand and Hyderabad, Central Provinces and Berar and Madras on the other is characterised by two things; one is the excess of emigration and the other the distribution of immigrants very largely in the districts of the State bordering the respective provinces. But the movement of the population between Hyderabad and three of the distant provinces, namely the United Provinces of Agra and Oudh, the Punjab and Rajputana, is all the other way about. There is a larger volume of immigration than

emigration and a pronounced concentration of the incomers in the City of Hyderabad.

Eighty-three per cent. of the United Provinces immigrants to these Dominions, as compared with 84 per cent. in the previous decade, are to be found in the City. There are three females to every five males among them.

The number of Hyderabad natives enumerated in the United Provinces is increasing. During the decade it was 3,752 as

Year	Immigrants	Females per 100 males
1931..	8,038	60
1921..	6,443	51
1911..	9,399	42

against 1,736 in 1921 and 1,349 in 1911. Persons born in Hyderabad State do not go north in search of employment but some are pilgrims to Benares and other sacred places and some are students of the Aligarh University and of the Hindu University at Benares while others may be regarded as on a visit to their relatives.

The natives of the Punjab enumerated in Hyderabad are 3,731, of whom

Year	Immigrants	Females per 100 males
1931..	3,731	41
1921..	1,618	39
1911..	4,470	34
1901..	2,429	35

2,220 are males. In the City limits 2,882 consisting of 2,210 males and 672 females have been counted. Of these 1,107 persons (812 males and 295 females) represent the British military population. Civilians are 1,398 males and 377 females. Business and service in the public administrative departments are probably the principal attraction to the people of such a distant Province.

Persons born in Hyderabad but enumerated in the Punjab are given in the margin.

Year	Persons
1931	797
1921	1,115
1911	1,378

The steadily decreasing number eloquently speaks that the Punjabis are gradually settling down in Hyderabad.

The Rajputana Agency has contributed to Hyderabad 6,608 persons, or 1,438 less than in the previous decade. Besides, Ajmer-Merwara sent in 1,525. Nearly half of them are in the City, with a sex ratio of 5 males to 4 females. The natives of Rajputana found in the Dominions are very largely merchants and bankers. They have established business in various parts of the country and as money-lenders some of them have vested interests to safe-

Year	Immigrants	Females per 100 males
1931	6,608	63
1921	8,046	60
1911	14,271	48
1901	13,858	58

guard. Many of them are alone here, their womenfolk being left at home. The number of immigrants has noticeably fallen off since 1911. A third of the number of immigrants this time are in Hyderabad City, with as many females as there are males, and the rest are distributed in the cotton tracts of Marathwara, notably in Aurangabad district. Against 6,608 immigrants, we have only 200 emigrants from Hyderabad to that part of India.

Among the Indian States, Mysore appears to have a great affinity to

Year	Immigrants	Females per 100 males
1931	2,869	66
1921	2,589	119
1911	3,885	52
1901	1,360	73

Hyderabad. Sixty-two per cent. of Mysoreans are to be found in the City of Hyderabad. The cotton districts of Aurangabad and Osmanabad have a large number of persons of Mysore birth. The ratio of 6 females to every 10 males suggests that they are a non-permanent population.

Emigration of Hyderabad-born to Mysore is very significant as far as the numbers are concerned. They are exhibited in the marginal statement.

Year	Persons
1931	4,224
1921	3,553
1911	4,342
1901	1,876

and 1,840 females.

Bangalore is the nearest sanatorium. Its salubrious climate attracts a number of persons needing recuperation of health. The town also provides ideal conditions of settlement for pensioners. The schools and colleges, there draw students of both sexes from Hyderabad. Of the emigrants recorded this time 2,384 are males

The other places in India, with which migration has taken place in small numbers, are Assam, Bengal, Bihar and Orisa, Burma, Delhi, the North West Frontier Province, Gwalior and French and Portuguese Settlements in India. Assam and Burma draw a part of their labour from this side of the Deccan also.

43. Foreign Migration—Foreign migration may be classified into Asiatic and non-Asiatic. 2,258 persons with a sex proportion of 5 males to 2 females are drawn from Ceylon, Straits Settlements, Malaya, Afghanistan, China, Nepal and other places of Asia. Of these only 23 hail from British possessions. Non-Asiatics number 2,548, of whom 2,086 trace their origin to the United Kingdom and Ireland, 238 to the continent of Europe, 4 to Africa 92 to America, 21 to Australia, besides 58 whose birthplaces have not been specified. The number of Hyderabadis enumerated outside India is 280.

44. Internal Migration—The movement of people from one natural division to another is by no means restricted. As pointed out in the first chapter the division of the State into two parts is purely on a geological basis. Ethnologically the country may be parcelled out into three divisions, but migration of persons from one area to another is absolutely unrestricted. Overlapping is, therefore, so extensive and freedom of movement of persons so

Year	Telangana-born enumerated in Marathwara	Marathwara-born enumerated in Telangana
1931	82,312	66,119
1921	68,221	53,666
1911	40,906	69,071
1901	68,957	83,582

unhindered that it seems illogical to call a person a migrant if he is found at Census time in a Telangana village, a few miles away from his Marathwara home. He is not a migrant in the sense of the term in which it is understood and used in European

countries. The Census of England and Wales does not treat of the movement of population between the northern and southern, central and eastern counties into which England is geographically divided. However, it has been the practice in previous years and the Census Commissioner for India requires a discussion of interdivisional movement of people. An examination of figures for the decade reveals that the people of Telangana have penetrated into the Marathwara in larger numbers than in 1921.

While the number of Telangana migrants into Marathwara is 27 per cent. more, the Marathwara-born found in Telangana have risen by 23 per cent.

Aurangabad, the extreme north-western district of the State has given 7,994 persons to Telangana, of whom 4,247 are in the City of Hyderabad, 1,364 in Karimnagar and 1,115 in Adilabad districts, the remaining being found in smaller numbers in the other parts of Telangana. In return, Aurangabad received 4,747 Telangana-born, of whom 1,929 belong to Hyderabad City, 1,440 to Nizamabad and the rest to other places.

The people of Bir do not appear to be so venturesome as Aurangabadis. Only in two places of Telangana do we find natives of Bir in some numbers, namely, the City of Hyderabad (1,037) and Adilabad (1,854), as against 3,188 emigrants to Telangana. Bir received 1,032 persons from the other side. The Nander-born have spread out into all the Telangana districts in large or small numbers, their noteworthy movement being towards Adilabad (4,794), which is close by. The southern part of Nander is very largely Telangana and the administrative boundary is no barrier to social intercourse of persons between the part of Nander in Marathwara and the Telangana tracts adjacent to it. But from the Census point of view such movement of persons either for business or pleasure is regarded as migration. Eighteen thousand of them are to be found in the City of Hyderabad and a like number in Atrai-i-Balda. Nizamabad, an adjacent Telangana district, received a contingent of 1,332 persons from that district. Parbhani has been as sparing as Bir in letting her people go to Telangana, except to Adilabad. Out of 3,717 emigrants, 53 per cent. have gone to Adilabad district and in return for the outgoing number, Parbhani took in 6,899 from Telangana, of whom 42 per cent. trace their origin to the City of Hyderabad and 18 per cent. to Nizamabad. Gulbarga, owing to its nearness to the metropolis and good rail

and road communication, and also to the fact that the City of Gulbarga is a pilgrim centre for Muslims, has drawn a large population from other parts ; a third of whom hail from the capital of the State, their number being 6,658. The movement between Gulbarga and Mahbubnagar is strikingly large owing to their contiguity, the number being 7,326 immigrants and 8,798 emigrants. Osmanabad, as an important trade centre, keeps the people engaged at home but some have gone to Adilabad, the number being 1,192 out of a total emigrant population of 2,385 to Telangana. Her loss is almost counterbalanced by the new arrivals in the Osmanabad district from Telangana numbering 2,008. From Raichur 5,704 persons have gone to Telangana districts in return for 20,985 persons who migrated to Raichur district. Of the latter number, 19,000 have been from the adjoining district of Mahbubnagar. Beginning from winter the river Kistna is fordable at several places and movement of people for trade, pilgrimage or the grazing of cattle in the riverain tracts is easy. Next to Gulbarga, Bidar is foremost in providing outlets for its population into the Telangana area. The neighbouring district of Atrai-i-Balda and the Capital enumerated 4,098 and 3,962 persons respectively, who were born in Bidar district. To Medak went 1,960 and to Adilabad 1,669 persons, the total Bidaris in Telangana being 13,366. For this loss Bidar was compensated by Telangana to the tune of 10,165, largely from Medak, the City of Hyderabad, Nizamabad and Nalgonda. Bidar is an important grain mart and the new railway service offers facilities for ingress and egress.

45. Inter-district Migration—Enough has been said about the inter-divisional migration and therefore inter-district movement of persons need not be dealt with in detail. But one or two districts which have special attractions for an inflow of population may be referred to. Adilabad district has considerably augmented its natural population by immigration during the decade. Early in the decade a scheme for the colonisation of the district was notified and people from various parts of the State were eagerly looking forward to its fruition. Then came the construction of a railway through that district, which was completed before the Census took place. Among the districts which contributed very largely to the population of that area may be mentioned Karimnagar, Nizamabad and Nander. The Karimnagar-born in Adilabad have been reckoned to be 21,808, with a sex ratio of 3 males to 4 females.

Warangal, which commands a wider railway system than any other part of these Dominions, a colliery and a pilgrim centre, rice cultivation and irrigation projects, drew in among others 19,572 from Karimnagar and 14,767 persons from Nalgonda. The proportion of male to female is 5 to 4 in the case of the former and 3 to 4 in that of the latter.

Nizamabad district, which was the scene of a large irrigation scheme during the decade, attracted 19,069 persons of both sexes, of whom 7,150 were from Karimnagar, 4,257 from Medak, 2,118 from the City of Hyderabad and 1,332 from Nander.

In conclusion it may be stated that the movement of population between the natural divisions and between districts does not appear to have been influenced solely by economic factors, except perhaps in the case of Hyderabad City, which is the centre of gravity.

SUBSIDIARY TABLE

SUBSIDIARY TABLE I.—IMMIGRATION (Actual Figures.)

District and Natural Division where enumerated		BORN IN													
		Contiguous Districts in the State				Other parts of the State				*Contiguous and non-contiguous parts of India outside Hyderabad State				Outside India	
		District		Total		Males		Females		Total		Males		Females	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
STATE	14,188,353	7,203,129	6,985,224	13,188,353	104,526	128,321	124,927	67,806	57,121	242,814	162,871	79,943	4,981	4,010	971
Telangana	7,028,537	3,567,347	3,461,190	7,028,537	104,526	128,321	124,927	67,806	57,121	242,814	162,871	79,943	4,981	4,010	971
Hyderabad City	325,163	164,453	160,710	325,163	14,403	17,375	31,808	30,700	20,845	54,944	35,053	19,891	3,314	2,864	450
Atraf-i-Balda	426,278	221,529	204,749	426,278	24,574	32,737	57,311	6,214	6,831	3,013	1,648	1,365	14	10	4
Warangal	1,045,717	530,071	515,040	1,045,717	17,558	16,781	34,339	3,869	4,252	29,476	23,698	5,778	40	23	17
Karimnagar	1,227,313	627,492	596,821	1,227,313	7,093	4,107	11,200	3,066	2,456	1,441	852	589	36	20	16
Adilabad	649,403	316,768	332,635	649,403	16,118	19,051	35,169	10,032	8,082	58,126	40,818	11,308	18	18	..
Medak	702,033	357,852	344,181	702,033	10,000	14,591	24,591	4,184	5,302	2,530	1,423	1,107	25	16	9
Nizamabad	602,010	302,571	299,439	602,010	6,642	7,395	14,037	2,998	2,034	2,078	1,303	773	68	40	28
Mahbubnagar	942,923	480,492	461,531	942,923	7,565	10,001	17,566	4,351	5,088	2,550	1,623	927	38	30	8
Nalgonda	1,108,597	565,319	543,078	1,108,597	4,590	5,683	10,273	2,332	1,631	10,550	8,438	2,112	26	18	8
Marathwara	6,575,225	3,353,388	3,221,837	6,575,225	73,481	85,575	159,056	36,581	31,180	78,106	42,013	36,093	1,402	971	431
Aurangabad	911,810	405,050	446,754	911,810	3,435	5,203	8,638	4,885	3,864	15,317	6,856	8,461	279	266	13
Bir	611,874	313,145	298,729	611,874	6,612	6,016	12,628	707	636	7,802	4,897	2,905	43	35	8
Nander	686,787	345,833	334,954	686,787	11,403	13,013	24,416	6,048	4,870	5,893	3,819	2,074	67	67	..
Parbhani	800,182	409,204	390,888	800,182	15,808	18,068	33,876	5,515	6,668	6,584	3,631	2,953	935	529	406
Gulbarga	1,179,724	595,818	583,906	1,179,724	14,723	9,203	23,926	7,329	5,909	8,096	3,797	4,299	24	20	4
Osmanabad	659,502	343,422	316,080	659,502	6,110	6,997	13,107	2,422	3,421	12,588	5,507	7,081	28	28	..
Raichur	894,052	453,110	440,942	894,052	5,956	15,272	21,228	1,449	474	20,308	12,622	7,686	24	24	..
Bidar	837,294	427,710	409,584	837,294	9,434	11,803	21,237	8,226	5,338	1,518	884	634	2	2	..

N.B.—In consulting this table it should be noted that the figures in columns 2 to 16 for natural divisions are not the totals of the figures for the districts contained in them. Those in columns 2 to 4, for instance, include not only the persons enumerated in each of the said districts who were born there, but also those who were born in any other district of the division. Such persons have been excluded from the figures in columns 5 to 7. On the other hand the figures in these latter columns include persons born in districts which are contiguous to any district of the natural division and not merely in those contiguous to the district of birth.

* On the present occasion no attempt has been made to collect details of birthplace and hence it is not possible to give separate figures for contiguous and non-contiguous parts of other places as given in the last census.

SUBSIDIARY TABLE II.—Emigration (Actual Figures).

ENUMERATED IN																
District and Natural Division of Birth	District			Contiguous Districts in the State			Other parts of the State			*Contiguous and non-Contiguous parts of India outside Hyderabad State			Outside India			
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
STATE	14,188,353	7,203,129	6,985,224	..	..	..	..	..	..	334,788	152,580	182,208	73	69	4	
Telangana	7,028,537	3,567,347	3,461,190	251,169	111,253	139,916	345,953	183,376	162,577	..	..	..	..	..	..
Hyderabad City	325,163	164,453	160,710	16,838	9,802	6,076	31,248	16,050	14,208	..	..	..	..	..	..
Atraf-i-Balda	426,278	221,529	204,740	33,634	15,347	18,287	4,370	1,793	2,577	..	..	..	..	..	..
Warangal	1,045,717	530,671	515,046	5,620	2,432	3,208	241,158	126,374	114,784	..	..	..	..	..	..
Karimnagar	1,227,313	627,402	590,821	52,927	25,028	27,899	12,275	6,057	5,318	..	..	..	..	..	..
Adilabad	649,403	316,768	332,635	2,733	1,476	1,257	5,048	2,263	2,785	..	..	..	..	..	..
Medak	702,033	357,852	344,181	39,375	17,271	22,104	14,080	7,988	6,692	..	..	..	..	..	..
Nizamabad	602,010	302,571	299,439	20,364	9,820	10,544	11,831	6,389	5,442	..	..	..	..	..	..
Malbubnagar	942,023	480,492	461,531	36,815	13,535	23,280	11,955	6,530	5,425	..	..	..	..	..	..
Nalgonda	1,108,597	565,519	543,078	42,843	10,482	26,361	13,988	8,732	5,256	..	..	..	..	..	..
Marathwara	6,275,225	3,353,388	3,221,837	142,963	68,453	74,510	67,661	35,518	32,143	..	..	..	..	..	..
Aurangabad	911,810	465,056	446,754	12,507	5,938	6,029	14,381	8,072	6,309	..	..	..	..	..	..
Bir	611,874	313,145	298,729	31,923	14,916	17,007	3,545	2,129	1,416	..	..	..	..	..	..
Nander	680,787	345,893	334,954	17,883	9,192	8,691	8,772	4,586	4,186	..	..	..	..	..	..
Parbhani	800,182	409,294	390,888	17,032	6,590	10,442	4,564	2,373	2,191	..	..	..	..	..	..
Gulbarga	1,179,724	595,818	583,906	22,573	10,934	11,639	10,414	5,013	5,401	..	..	..	..	..	..
Osmanabad	659,502	343,422	316,980	17,008	8,127	8,881	5,861	3,285	2,516	..	..	..	..	..	..
Raichur	894,052	453,110	440,942	9,886	6,301	3,585	5,801	3,285	2,516	..	..	..	..	..	..
Bidar	837,294	427,710	409,584	14,091	6,455	7,636	16,104	7,838	8,260	..	..	..	..	..	..

* On the present occasion no attempt has been made to collect details of birthplace and hence it is not possible to give separate figures for contiguous and non-contiguous parts of other districts as given in the last census.

SUBSIDIARY TABLE III.—Migration between Natural Divisions
(Actual Figures) compared with 1921.

Natural Division in which born					Number enumerated in Natural Division	
					Telangana	Marathwara
1					2	3
Telangana	..	..	..	1931..	320,192	66,119
				1921..	6,251,987	68,221
Marathwara	..	..	..	1931..	82,312	6,719,732
				1921..	53,666	5,895,115

SUBSIDIARY TABLE IV.—Migration between the State and other parts of India.

Province or State	Immigrants into the Hyderabad State			Emigrants from the Hyderabad State			Excess (+) or Deficiency (−) of Immigration over Emigration.	
	1931	1921	Variation	1931	1921	Variation	1931	1921
1	2	3	4	5	6	7	8	9
Total	241,651	197,127	+ 44,524	333,955	364,934	− 3,979	− 92,304	− 167,807
Provinces	229,123	183,093	+ 46,030	319,200	345,422	− 26,222	− 90,077	− 162,329
Ajmer-Merwara ..	1,525	2,946	− 1,421	450	2,108	− 1,658	− 1,075	+ 838
Andamans and Nicobar Islands .. ..	..	2	− 2	7	44	− 37	− 7	− 42
Assam	5	5	..	389	160	+ 229	− 384	− 155
Baluchistan	21	..	+ 21	150	249	− 99	− 129	− 249
Bihar and Orissa ..	564	580	− 16	468	371	+ 97	+ 96	+ 209
Bengal	313	293	+ 20	849	389	+ 460	− 536	− 96
Bombay	67,734	60,468	+ 7,266	161,667	206,842	− 45,175	− 93,933	− 14,374
Burma	105	213	− 108	939	494	+ 445	− 834	− 281
Central Provinces & Berar ..	14,289	25,416	− 11,127	91,065	90,930	+ 135	− 76,776	− 65,514
Coorg	6	15	− 9	21	28	− 7	− 15	− 13
Madras	132,952	84,143	+ 48,809	58,476	40,316	+ 18,160	+ 74,476	+ 43,827
N. W. Frontier Province ..	184	237	− 53	..	329	− 329	− 184	− 92
Delhi	949	1,112	− 163	278	351	− 73	− 671	− 761
Punjab	3,190	1,301	+ 1,889	707	1,115	− 408	− 2,483	− 186
U. P. of Agra and Oudh ..	7,286	6,362	+ 924	3,734	1,696	+ 2,038	+ 3,552	+ 4,666
States and Agencies ..	12,528	12,062	+ 466	14,755	19,512	− 4,757	− 2,227	− 7,524
Baluchistan (Districts and Administered Territories.)	21	46	− 25	..	..	..	+ 21	+ 46
Baroda	37	198	− 161	204	267	− 63	− 167	− 69
Bombay States	324	232	+ 92	8,409	12,410	− 4,001	− 8,085	− 12,178
Central India Agency (including Gwalior) ..	1,275	511	+ 764	1,553	2,939	− 1,386	− 278	− 2,428
Central Provinces States ..	..	..	..	..	..	..	..	..
Cochin	31	..	+ 31	13	9	+ 4	+ 18	− 9
Kashmir	42	12	+ 30	19	7	+ 12	+ 23	+ 5
Mysore	2,869	2,589	+ 280	4,224	3,335	+ 889	− 1,355	− 746
Punjab States	541	317	+ 224	90	..	+ 90	+ 451	+ 317
Rajputana Agency	6,608	8,046	− 1,438	200	455	− 255	− 6,408	− 7,591
Travancore	28	30	− 2	25	50	− 25	− 3	− 20
United Provinces States ..	752	81	+ 671	18	40	− 22	+ 734	+ 41
French and Portuguese Settlements .. ..	..	154	− 154	..	..	..	..	+ 154
India Unspecified .. ..	..	1,818	− 1,818	..	..	..	..	+ 1,818

CHAPTER IV.

AGE.

46. Statistical Reference.—The statistics of age distribution of the population of this State are given in Imperial Table VII in three parts. Similar information for European and allied races is to be found in table XIX in two parts, and for certain selected castes in table VIII. Ten subsidiary tables of comparative figures, exhibiting salient features of the main statistics, are appended to this chapter.

47. Accuracy of Statistics.—The enumerators were instructed to enter the number of years to the nearest birthday as the nearest age 'in years' known, noting "0" for infants less than six months old and "1" for infants over six months. The difference between the above and the instruction given in 1921 is that in the previous census the enumerators were required to enter the number of years which each person had completed and to denote children under one year with the word "infant."

However intelligible the instruction, no claim can be made for the accuracy of the age returns. The enumerator and the enumerated here are the counterparts of those found in other parts of India in regard to general knowledge. If "as a matter of fact there exists" in England and Wales "an appreciable number of people who are in real ignorance of their true age"* there is little chance in Hyderabad State for ascertaining the age of persons even approximately. If the head of a family could not state his own age much less would he be competent to give that of his wife, children or of his other dependants.

In the case of children superstition plays no insignificant part. The mother could not be easily persuaded to give the age of her child and would not even let the enumerator see the child. Therefore, the number shown under '0' and '1' is very largely a guess and more unreliable than any other in the 1—5 year age group.

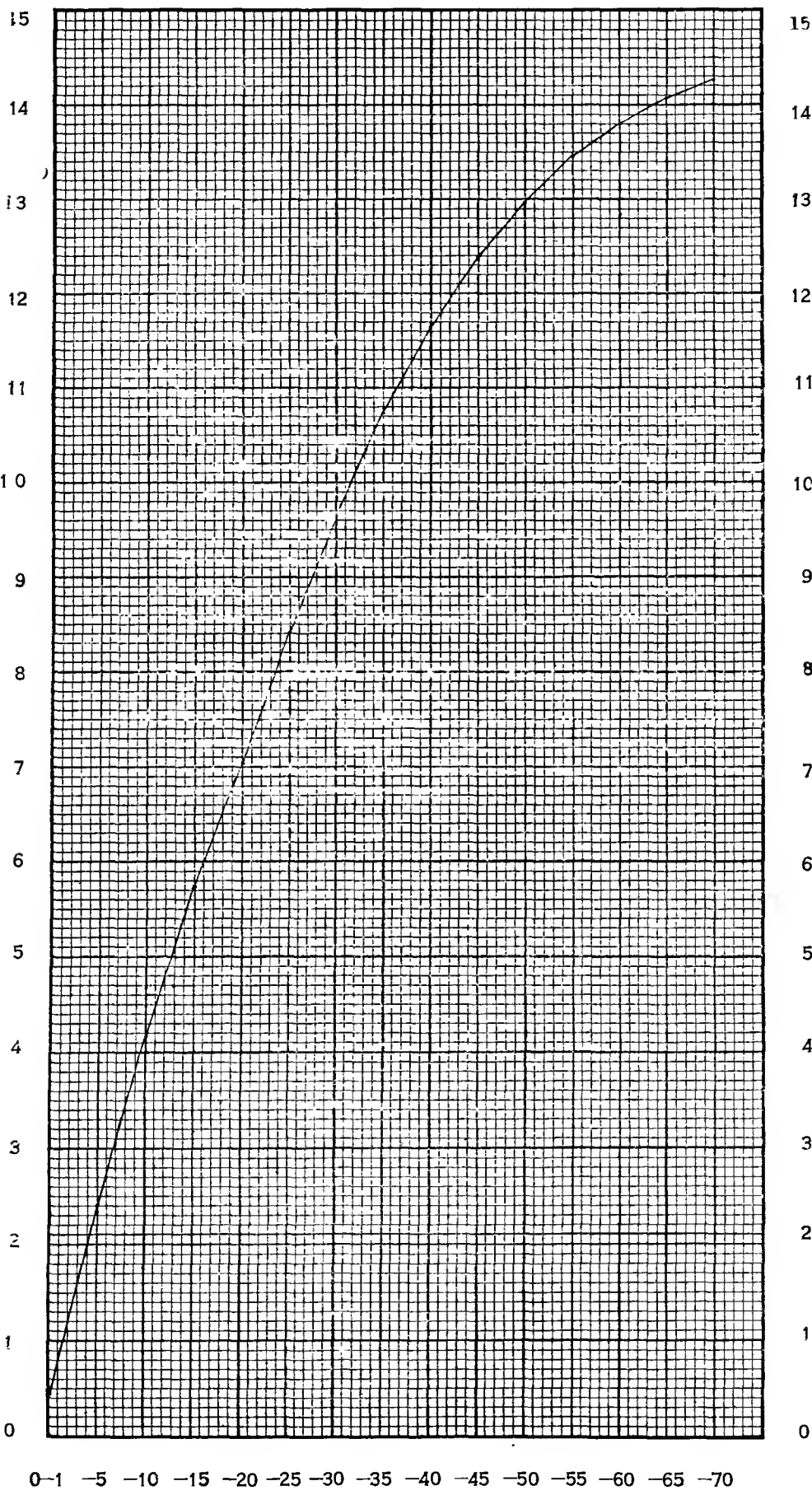
Apart from the ignorance of the masses the enumerator has to contend with the tendency of the educated few to state their ages in even numbers or in multiples of 5 or 10 ; of the unmarried girls and elderly bachelors to understate for obvious reasons, and of the old to overstate in order to enhance the dignity of age. This is not peculiar to India alone. The Census Commissioner of England and Wales for 1921 says that "the heaping of the population at the round number ages will recur so long as such ignorance remains, whatever precautions are taken during the enumeration." One consoling factor, however, is that such errors and misstatements as have been pointed out above are constant from census to census and, therefore, deductions which are drawn from comparative figures are not without value.

Hitherto, when tabulating the age figures, the ages of people by single years were given. For practical use and for application to particular localities such individual figures were combined into groups of five, ten or twenty years or other groups for special studies. But for reasons of expediency, except for the first five years, all the others have been cast into quinary groups so that if it is desired to ascertain the numbers in any other age groups only approximate results can be expected and these can be obtained by graphical methods. For this purpose the summation diagram suggested by Whipple is most convenient :—

* England and Wales Census Report for 1921.

Summation of ages by Whipple's method.

MILLIONS



Population.

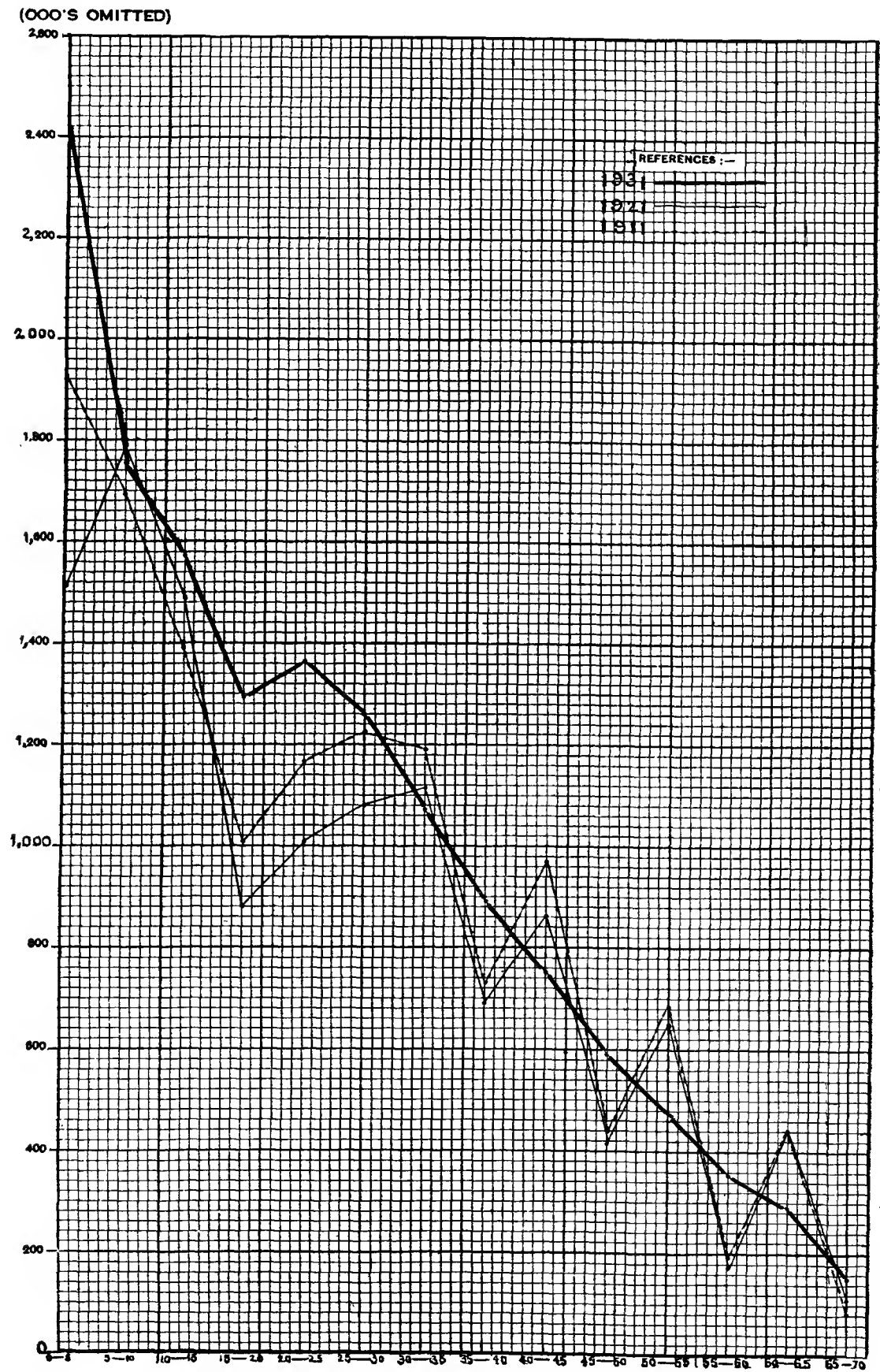
Age group	Number	Summation		
		Ages	Number	Percentage
1	2	3	4	5
0— 1	437,224	0— 1	437,224	3·0
1— 2	488,250	0— 5	2,428,219	16·8
2— 3	490,396			
3— 4	475,857	0—10	4,186,232	28·9
4— 5	536,492	0—15	5,761,713	39·9
5—10	1,758,013	0—20	7,056,103	48·9
10—15	1,575,481	0—25	8,417,048	58·3
15—20	1,294,390	0—30	9,676,806	67·0
20—25	1,360,945			
25—30	1,259,758	0—35	10,737,175	74·3
30—35	1,060,369	0—40	11,627,016	80·5
35—40	889,841	0—45	12,382,770	85·8
40—45	755,754			
45—50	593,770	0—50	12,976,540	89·8
50—55	473,350	0—55	13,449,890	93·1
55—60	351,869	0—60	13,801,759	95·6
60—65	288,606	0—65	14,090,365	97·6
65—70	150,688	0—70	14,241,053	98·6
70 and over	195,095	70 and over	195,095	1·4
Total	14,436,148	..	14,436,148	100·0

The figures in column 4 have been plotted in the chart opposite and the number in any age group desired can be approximately determined. Let us, for example, suppose that the number of persons in ages between 36 and 42 is required. The diagram shows that 10,950,000 are less than 36 years old and about 11,800,000 less than 42 years old. The group thus contains, 11,800,000—10,950,000 or 850,000 persons.

48. **Age distribution.**—In considering the age distribution of the population it should be borne in mind that in itself it is nothing more than a resultant distribution from the effect of factors operating over practically the whole of the preceding fifty to seventy years so that the numbers in several age groups in 1931 are survivors of the births which have occurred since, say 1860, and, therefore, the present age distribution is due to the variations in the number born in successive years. It is unnecessary to reiterate the natural conditions that governed the births and deaths during the past three quarters of a century and more. They have been alluded to in the first chapter. Nor is it necessary to go over the ground again of emigration and immigration, which are additional factors affecting the population. The question has been broadly discussed in Chapter III. Therefore, a graphical presentation of the age distribution of the population in quinary groups since 1911 will suffice—vide chart overleaf.

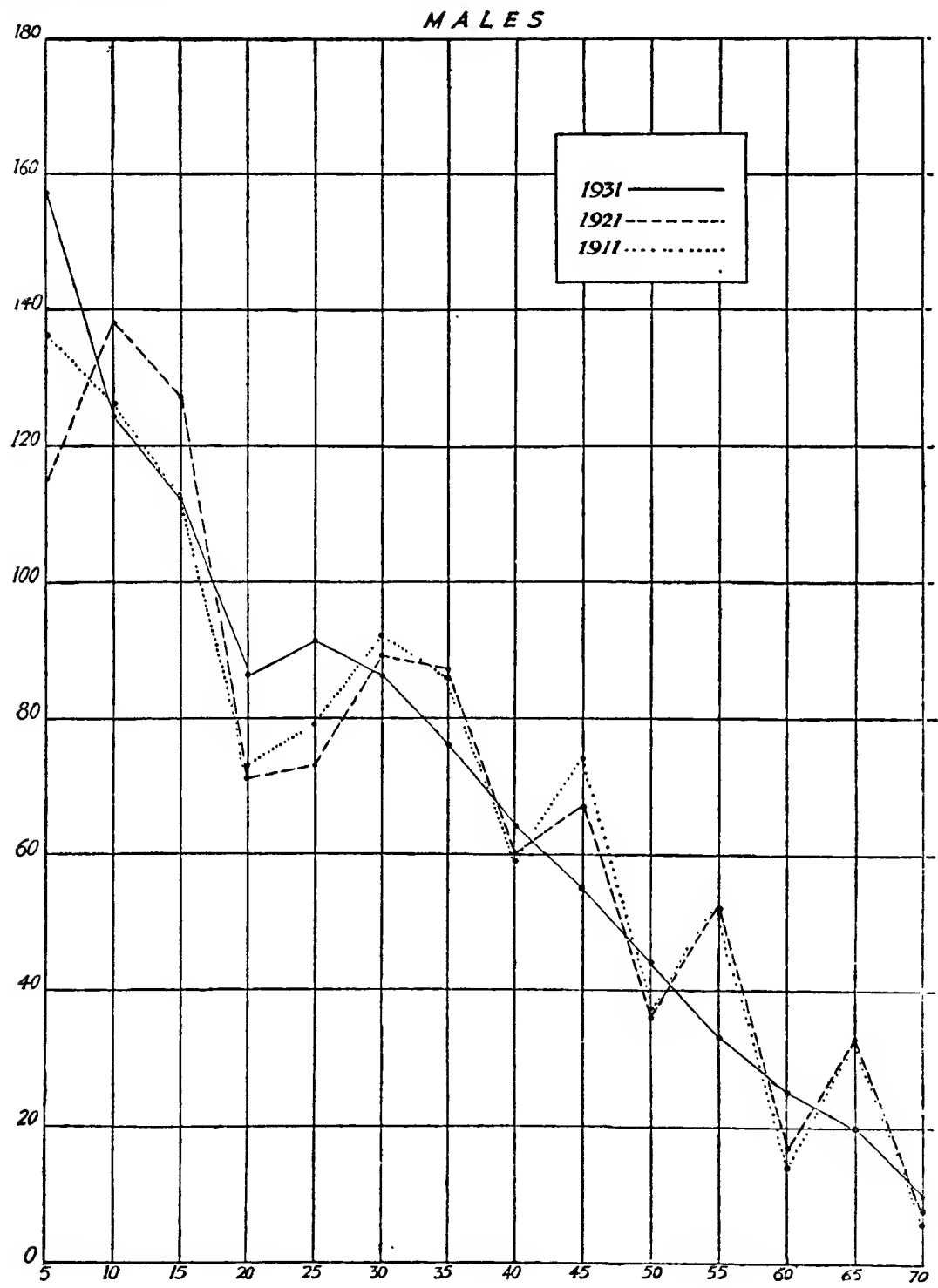
[Chart.

From the chart it is quite apparent that the present age distribution is much in accord with the normal tendency, namely a gradual decrease at each succeeding age. There is, however, a noticeable irregularity at 20-25. The rise at that point may be ascribed to the influence of two factors, *viz.*, the tendency of young people in their teens, who are married, to exaggerate their ages as a mark of distinction, and the influx of immigrants of that age.

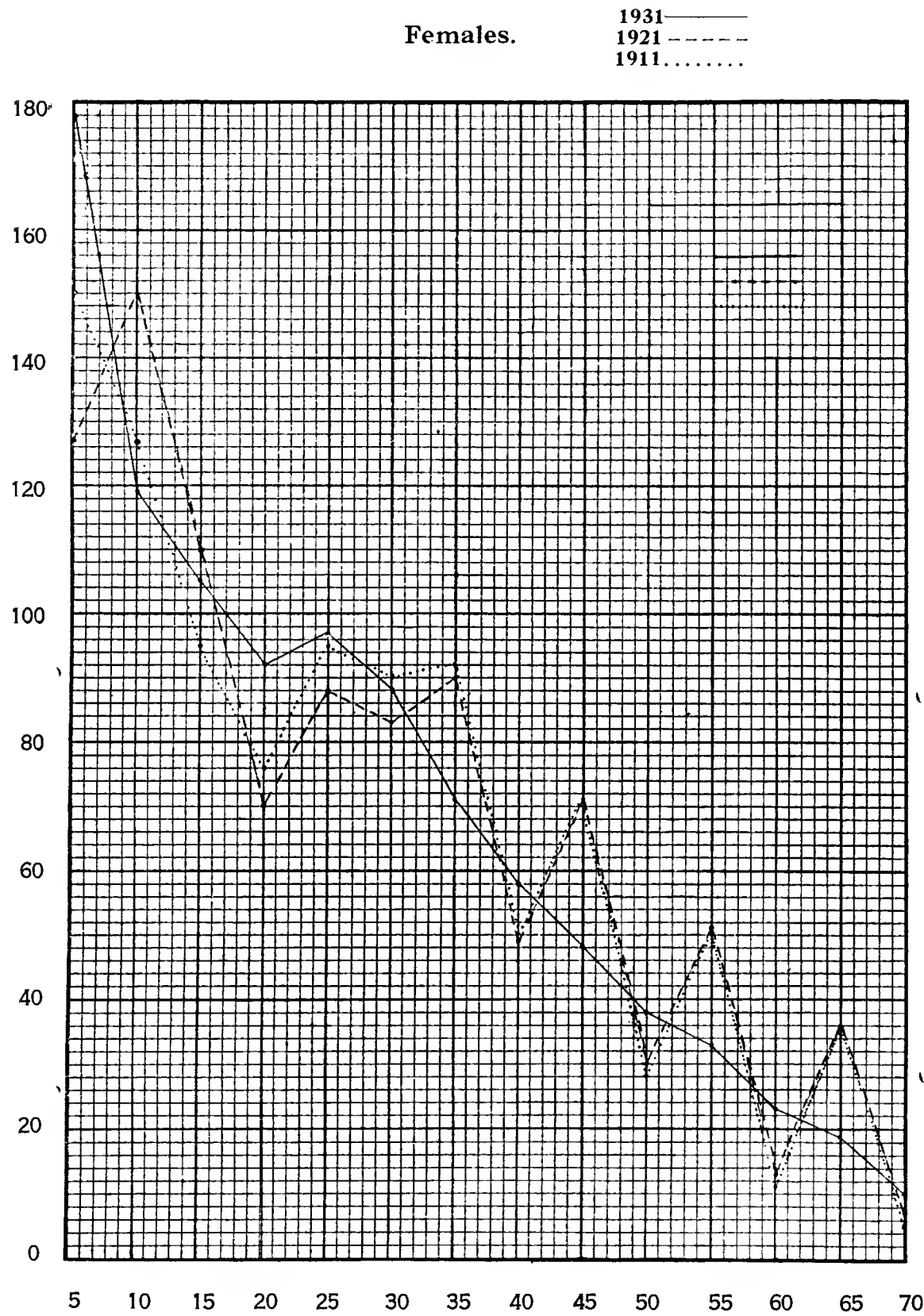


One striking feature of the 1931 curve is that it commences with a maximum while that of 1921 begins with a great dip showing the disastrous decline in the birth rate. It may be traced very largely to the ill-effects of the influenza epidemic of 1918 on persons of the productive ages and on the infants.

The proportionate number of males and females enumerated at various ages compared with the corresponding numbers in 1921 and 1911 is shown in separate charts.



49. **Children.**—The variation in the number of children under 5 years of age enumerated at various censuses clearly proves that the degree of fecundity



is closely associated with the social and economic factors obtaining in the interim period. In 1891 children below five formed 15 per cent. of the total population in 1901, 12·1 per cent ; in 1911, 14·4 per cent ; in 1921, 12·1 per cent. and this time 15·5 per cent.

Female children always represented 52 per cent. of the total at all censuses, except in 1901 and 1921 when they formed 51 per cent. The excess of female children over male of that age is noticeable in all communities. But before entering the next period of life 5-10 the number of girls markedly shrinks. The natural law becomes operative, namely that the cause of death during the earlier age groups is selective, eliminating the weak and unworthy and leaving the strong. General neglect of children of the female sex, early marriage, premature childbirth and successive childbirth at short intervals probably account for such a serious loss of female children. The loss sustained by Zoroastrians is the heaviest. Fifty-seven per cent. of their girls under 5 years do not live to reach the next higher age group. Arya Samajists lose 50 per cent ; Tribals and Adi-Hindus 35 per cent. each, Christians 34 per cent., Brahmanic Hindus and Sikhs 33 per cent. each, Muslims 31 per cent. and Jains 30 per cent. The actual figures for comparison are :—

Ages	Zoros.	Aryas	Tribes	Adi-Hindus	Christians	Br. Hindus	Sikhs	Muslims	Jains
0—5 ..	97	346	56,598	228,774	12,643	841,934	358	126,963	1,665
5—10 ..	42	170	36,419	148,169	8,319	560,719	240	87,906	1,170

This is the age period where a very considerable number disappear by the trap-doors that lie concealed in the bridge of human life. Addison in "The Vision of Mirza" describes the bridge of human life in the following manner "The bridge thou seest, said he, is 'human life' ; consider it attentively. Upon a more leisurely survey of it I found that it consisted of three score and ten entire arches with several broken arches which, added to those that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches ; but that a great flood swept away the rest and left the bridge in the ruinous condition I now beheld it. But tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it. As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it ; and upon further examination I perceived that there were innumerable trap-doors that lay concealed in the bridge which the passengers no sooner trod upon but they fell through them into the tide and immediately disappeared. These hidden pitfalls were set very thick at the entrance of the bridge, so that throngs of people no sooner break through the cloud, but many of them fall into them."

The high infantile mortality rate among Parsis is not a peculiar feature of the Parsi community in this State alone. A recent writer in the "Times of India", furnishing statistics, draws pointed attention to the abnormal death rate of children under five years among Parsis in the Bombay City. A Parsi medical practitioner there attributes it to three chief causes (1) developmental conditions, essentially dependent upon antenatal factors (2) diarrhoeal diseases, and (3) respiratory diseases. The above causes are applicable not only to the highly civilized and materially advanced community of Zoroastrians but also to all the other castes.

High infant mortality rates depend generally on low economic position, such as the father's earnings during the year immediately following the baby's birth, a period of unemployment and sickness of the father, employment of the mother during pregnancy and during the first year of the infant's life, lack of means and the kind of care available for the mother during pregnancy and confinement, and lastly housing congestion.

In the absence of reliable vital statistics it is not possible to determine the rate of infantile mortality in select places. During the past few years the public health authorities have taken steps to provide skilled midwifery assistance by training indigenous *dais* in modern methods of accouchement. Compulsory vaccination in infancy is another salutary measure directed towards protection of children against small-pox. In the city of Hyderabad including suburbs, some child welfare centres have been established, where not only infants are cared for but expectant mothers also are given advice.

After further weeding out of the unfittest by natural causes, the population goes on on a sliding scale till 20; but at the next quinquennial period, 20-25, the immigration factor comes into play, causing an increase in the number of both sexes. The influx of Brahmanic Hindus and Adi-Hindus aged 20-25 is of both sexes, while Muslim new arrivals are all males.

Thereafter the number declines at a measured rate. Septuagenarians

Year	All Religions—per mille of population		
	Both sexes	Male	Female
1931 ..	17	16	18
1921 ..	19	17	20
1911 ..	14	13	14

in 1931 are not so many as in 1921. Twenty-two per mille of Zoroastrians, 15 of Muslims, 14 each of Brahmanic Hindus and Christians and 13 per mille of Adi-Hindus have reached the Biblical limit of threescore and ten, which Shakespeare says is that “last scene” of all, characterised by *sans* teeth, *sans* eyes, *sans* taste, *sans* everything.

50. Type of communities.—Sundbärg, a famous Swedish statistician,

Age Group	Progressive	Stationary	Regressive
0—14	40	33	20
15—45	50	50	50
50 and over	10	17	30

has laid down, and his principle has been universally accepted, that a progressive community should have one-half of its population between 15 and 50 years; 40 per cent. between 0 and 15 and 10 per cent. over 50. He has also enunciated two other types,

stationary and regressive. Like the progressive type these two classes may have one-half of the population between 15 and 50 years but in the first and last periods the proportion varies.

According to this theory we find that the population of the Hyderabad State

Class	1931	1921	1911
Below 15	40	38	37
Between 15 and 50	50	49	50
50 and over	10	13	13

is progressive. Compared with the figures for the previous censuses we get the result exhibited in the marginal table. What was more or less progressive in 1911 became definitely secessive in the next decade, and now the population has rallied

well and is quite normal in composition.

Class	Ages 0—14	15—49	50 and over
Br. Hindus	40	50	10
Adi-Hindus	41	49	10
Muslims	39	51	10
Christians	40	50	10
Tribes	46	46	8

On the same basis we find the type of some of the principal communities. Where the percentage of persons between 15 and 50 years is much less than 50 per cent. the community is said to be secessive; and where it is greater than 50 per

cent. it may be termed accessive. (Whipple). We find that the Muslim population is of the accessive type; Brahmanic Hindus, Adi-Hindus and Christians are of the stationary type while the tribes are distinctly secessive.

51. Mean Age.—The term “mean age” signifies the mean age of the living or the average age of the persons enumerated, and need not correspond with the mean duration of life or the expectation of life at birth. It may corres-

pond with the mean duration of life when the births and deaths exactly balance each other. The mean age of a community is either high or low according as the rates of births and deaths are high or low. The greater the proportion of children the less the mean age. In other words a low mean age means a very prolific population with many children and early deaths amongst adults, while a high mean age is usually the result of a very low birth rate and a disproportionately high infantile mortality.

The mean age for the decade as compared with that of the previous censuses is as in the marginal table :—

Year	Male	Female
1931 ..	26·0	25·8
1921 ..	25·8	25·3
1911 ..	25·5	25·0
1901 ..	25·2	25·1
1891 ..	24·6	24·3

In these Dominions as a whole, the mean age of males has been progressive though the rate is not uniform. The growth after 1901 is by particularly slow degrees. The mean age of females suffered a set-back in 1911.

The mean age has hitherto been higher in Marathwara than in Telangana both among males and females ; but in the present decade Telangana males have reached the Marathwara male mean age level.

Division	1931		1921		1911		1901		1861	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Marathwara ..	24·2	23·7	20·6	20·5	25·6	25·2	..	..	24·6	24·9
Telangana ..	24·2	23·3	20·4	20·1	24·9	24·4	..	..	24·4	24·0

One striking feature is that although the mean ages of males and females in both divisions are higher now than in the preceding decade they are lower than those in any of the other previous censuses. The epidemic of influenza of 1918 and the periodical visitation of other infectious diseases have left a deep scar on the people.

The mean age of the Muslim males is higher than that of any other community as shown in the subjoined table.

Community	1931		1921		1911	
	Male	Female	Male	Female	Male	Female
Muslims ..	26·4	25·9	26·1	25·6	26·1	25·3
Hindus ..	26·0	25·8	25·4	25·2	24·8	25·1
Christians ..	25·7	23·8	25·5	23·7	24·3	22·3
Jains ..	26·3	26·3	26·3	26·3	27·2	25·6
Tribes ..	24·0	23·0	24·6	23·0	23·3	22·0

The above variation at once indicates not only the degree of comfort and the consequent longevity which each community enjoys but also that of fecundity. The tribes, on the whole, are the youngest community, then come Christians, followed by Hindus, Jains and Muslims. In the case of tribes, the lowest average age is due to greater fecundity and a shorter span of life. The Christians' low average is to a very large extent accounted for by the admission into the fold of an increasingly large number of the depressed classes who are noted for prolificness. Jain women have a higher mean age than Muslim women.

SUBSIDIARY TABLE

SUBSIDIARY TABLE I.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE STATE AND EACH NATURAL DIVISION.

PART I.

Age period	1931		1921		1911		1901		1891	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
STATE.										
0—1 ..	280	326	259	272	264	291	151	165	268	297
1—2 ..	318	360	144	155	178	203	204	222	219	251
2—3 ..	317	363	233	256	333	370	274	306	333	374
3—4 ..	315	344	235	278	291	328	241	274	298	342
4—5 ..	342	389	288	309	303	316	291	307	311	328
Total 0— 5 ..	1,572	1,782	1,159	1,270	1,369	1,508	1,161	1,274	1,429	1,592
5—10 ..	1,241	1,192	1,380	1,502	1,262	1,273	1,332	1,275	1,331	1,325
10—15 ..	1,123	1,059	1,279	1,106	1,125	955	1,303	1,117	1,078	890
15—20 ..	865	928	712	700	735	767	755	775	723	780
20—25 ..	914	973	739	880	790	954	715	893	806	983
25—30 ..	862	884	898	832	929	901	923	965	971	915
30—35 ..	766	717	878	909	860	922	950	976	914	932
35—40 ..	644	589	604	497	593	493	604	523	558	441
40—45 ..	554	488	674	712	741	712	751	719	738	702
45—50 ..	441	381	368	302	374	281	354	286	323	236
50—55 ..	333	330	529	511	521	506	510	511	497	495
55—60 ..	253	235	171	138	146	115	164	137	119	92
60—65 ..	201	199	339	366	328	364	..	..	..	..
65—70 ..	104	101	89	75	62	58	478	549	513	617
70 and over ..	127	142	181	203	165	191	..	..	..	..
Mean Age ..	26·9	25·8	25·8	25·3	25·5	25·0	25·2	25·1	24·6	24·3

SUBSIDIARY TABLE I.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE STATE AND EACH NATURAL DIVISION.

PART II.

Age Period	1931		1921		1911		1901		1891	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Telangana										
0—5 ..	1,577	1,825	1,103	1,221	1,374	1,532	..	..	1,386	1,550
5—10 ..	1,234	1,165	1,380	1,577	1,309	1,330	2,304	2,765	1,367	1,361
10—15 ..	1,107	1,048	1,373	1,159	1,172	981	1,291	1,084	1,174	975
15—20 ..	885	953	762	751	761	795	807	840	788	845
20—40 ..	3,178	3,166	3,077	3,065	3,091	3,181	..	..	3,135	3,135
40—60 ..	1,590	1,389	1,707	1,616	1,713	1,557	5,598	5,311	1,604	1,482
60 and over ..	429	454	598	610	580	624	..	..	546	652
Mean Age ..	24·2	23·3	20·4	20·1	24·9	24·4	..	..	24·4	24·0
Marathwara.										
0—5 ..	1,568	1,737	1,219	8,321	1,364	1,488	..	..	1,465	1,627
5—10 ..	1,248	1,222	1,381	1,422	1,213	1,216	2,675	2,341	1,300	1,292
10—15 ..	1,139	1,071	1,178	1,050	1,077	929	1,315	1,149	995	8,818
15—20 ..	844	900	658	646	708	738	705	713	669	725
20—40 ..	3,193	3,159	3,165	3,172	3,254	3,357	..	..	3,347	3,389
40—60 ..	1,572	1,480	1,778	1,709	1,854	1,671	5,305	5,797	1,739	1,562
60 and over ..	436	431	621	679	530	601	..	..	485	587
Mean Age ..	24·2	23·7	20·6	20·5	25·6	25·2	..	..	24·6	24·9

SUBSIDIARY TABLE II.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN EACH MAIN RELIGION

Age Period	1931		1921		1911		1901		1891		1881	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindus ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	1,000	10,000
0—5 ..	1,511	1,772	1,150	1,256	1,381	1,518	1,173	1,285	1,445	1,609	1,322	1,47
5—10 ..	1,233	1,180	1,381	1,508	1,261	1,267	1,341	1,261	1,339	1,328	1,282	1,284
10—15 ..	1,130	1,063	1,281	1,106	1,123	946	1,310	1,117	1,085	895	1,237	1,035
15—20 ..	872	928	714	695	734	766	753	778	721	777	785	701
20—40 ..	3,210	3,148	3,119	3,116	3,171	3,274	3,177	3,359	3,236	3,262	3,271	3,235
40—60 ..	1,605	1,449	1,749	1,676	1,784	1,621	1,778	1,659	1,668	1,518	1,603	1,534
60 and over ..	439	460	606	643	546	608	468	541	506	611	500	664
Mean Age ..	26·0	25·6	25·8	25·4	25·2	24·8	25·1	25·1	24·3	24·2	24·4	24·4
Muslims ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5 ..	1,544	1,708	1,144	1,273	1,226	1,359	1,061	1,164	1,293	1,442	1,105	1,060
5—10 ..	1,200	1,183	1,311	1,418	1,211	1,259	1,264	1,386	1,262	1,280	1,180	1,023
10—15 ..	1,092	1,053	1,266	1,086	1,137	1,015	1,260	1,117	1,011	836	1,179	799
15—20 ..	952	966	731	733	761	790	768	743	747	804	781	604
20—40 ..	3,158	3,234	3,171	3,158	3,191	3,257	3,282	3,341	3,338	3,367	3,384	2,641
40—60 ..	1,611	1,403	1,724	1,646	1,826	1,643	1,800	1,619	1,767	1,595	1,743	1,321
60 and over ..	443	453	653	686	648	677	565	630	582	676	628	2,552
Mean Age ..	26·4	25·9	26·1	25·6	26·3	25·3	26·0	25·3	25·6	25·1	25·8	25·2
Christians ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5 ..	1,537	1,758	1,046	1,280	1,236	1,588	1,061	1,341	1,086	1,486	941	1,630
5—10 ..	1,171	1,156	1,427	1,576	1,202	1,413	1,142	1,496	1,107	1,415	938	1,445
10—15 ..	1,156	1,017	1,326	1,295	1,062	1,135	1,071	1,234	801	1,133	871	1,185
15—20 ..	929	933	788	817	728	931	719	1,014	689	1,087	660	1,047
20—40 ..	3,258	3,270	3,428	3,183	3,900	3,267	4,302	3,275	4,835	3,276	5,009	3,173
40—60 ..	1,517	1,439	1,515	1,395	1,441	1,254	1,361	1,317	1,154	1,204	1,280	1,266
60 and over ..	432	427	470	454	531	412	384	323	329	399	301	420
Mean Age ..	25·7	23·8	25·5	23·7	24·3	22·3	24·6	22·4	24·0	22·2	25·3	22·4
Jains ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5 ..	1,433	1,651	978	1,154	1,066	1,359	984	1,190	1,072	1,394	1,073	1,142
5—10 ..	1,207	1,160	1,167	1,293	1,085	1,201	1,015	1,158	1,022	1,137	988	1,030
10—15 ..	1,005	1,116	1,192	1,086	1,123	962	1,248	1,125	1,059	915	940	875
15—20 ..	892	956	846	807	772	805	848	801	769	818	790	806
20—40 ..	3,192	3,069	3,239	3,281	3,356	3,395	3,413	3,457	3,562	3,447	3,682	3,505
40—60 ..	1,780	1,559	1,889	1,669	1,970	1,664	1,989	1,750	1,961	1,629	1,915	1,796
60 and over ..	491	489	689	710	628	614	503	519	555	660	612	846
Mean Age ..	26·3	26·3	26·3	26·3	27·2	25·6	26·8	25·7	27·1	25·6	27·2	27·6
Tribals ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5 ..	1,893	2,146	1,434	1,647	1,621	1,907	1,277	1,586	1,501	1,793	..	..
5—10 ..	1,443	1,361	1,559	1,596	1,560	1,582	1,533	1,430	1,540	1,456	..	..
10—15 ..	1,170	1,126	1,250	1,146	1,183	998	1,288	1,147	1,190	1,032	..	..
15—20 ..	778	884	592	705	668	650	705	831	581	672	..	..
20—40 ..	2,950	2,982	2,924	2,991	2,915	3,102	3,112	3,215	2,959	3,123	..	..
40—60 ..	1,382	1,133	1,663	1,365	1,551	1,253	1,651	1,339	1,706	1,422	..	..
60 and over ..	384	368	578	550	502	508	434	452	523	502	..	..
Mean Age ..	24·0	23·0	24·6	23·0	23·3	22·0	23·5	22·8	24·1	22·8	..	..

SUBSIDIARY TABLE III—Age distribution of 1,000 of each sex in certain castes.

Caste	Males—number per mille aged					Females—number per mille aged				
	0—6	7—13	14—16	17—43	44 & over	0—6	7—13	14—16	17—43	44 & over
1	2	3	4	5	6	7	8	9	10	11
BRAHMANIC HINDU										
1. Bender ..	169	181	127	304	219	122	182	143	311	242
2. Bhoi ..	118	122	105	371	284	157	118	88	377	260
3. Brahman ..	147	108	70	433	242	138	127	147	385	203
4. Dhobi ..	109	171	120	410	190	134	176	143	398	149
5. Hajjam ..	165	171	112	386	166	203	186	105	351	155
6. Julahi ..	189	134	79	409	189	195	186	87	378	154
7. Kalal ..	189	107	89	395	220	217	172	91	368	152
8. Kapu ..	128	162	121	380	209	156	199	85	363	197
9. Kumbhar ..	188	150	80	379	203	205	144	74	374	203
10. Koli ..	195	208	80	391	126	200	162	97	364	177
11. Komati ..	163	151	112	377	197	177	187	115	403	118
12. Kshatriya ..	209	144	88	347	212	214	150	96	349	191
13. Kurma ..	180	153	113	346	208	171	201	78	330	220
14. Lingayat ..	150	185	116	335	214	167	206	107	342	178
15. Lohar ..	166	132	100	362	240	170	158	81	361	230
16. Maratha ..	158	135	107	426	174	186	153	113	388	160
17. Panchal ..	149	116	135	360	240	155	125	129	375	216
18. Sunar ..	185	42	84	375	214	226	176	96	336	166
19. Sutar ..	150	152	97	379	222	186	182	106	340	186
20. Telaga ..	185	152	78	394	191	200	138	81	404	177
21. Tel ..	213	141	77	386	183	243	146	91	330	190
22. Uppara ..	196	148	55	376	225	230	141	51	325	253
23. Viswabrahman ..	147	176	59	401	217	208	175	118	302	197
24. Waddar ..	200	176	96	366	162	160	178	121	363	178
25. Yadava ..	168	147	100	374	211	177	174	101	355	198
ADI-HINDU.										
26. Dher ..	157	155	118	407	163	169	137	113	389	192
25. Madiga ..	125	151	129	394	201	156	154	134	383	173
CHRISTIAN.										
28. Indian Christian ..	304	146	86	403	161	192	145	81	426	156
TRIBAL.										
29. Chenchu ..	176	145		388	214	158	157	135	379	171
30. Erakala ..	169	130	77	370	220	163	134	94	425	184
31. Gond ..	176	153	111	344	199	113	155	111	374	247
32. Lambada ..	157	152	128	400	179	182	166	105	375	172
			112							

SUBSIDIARY TABLE V.—Proportion of children under 10 and of persons over 50 to those aged 15-40 ; also of married females aged 15-40 per 100 females.

District and Natural Division	PROPORTION OF CHILDREN (BOTH SEXES) PER 100								PROPORTION OF PERSONS OVER 50 PER 100 AGED 15-40								NUMBER OF MAR- RIED FEMALES AGED 15-40 PER 100 MALES OF ALL AGES			
	Persons aged 15-40				Married Females aged 15-40				1931		1921		1911		1901					
	1931	1921	1911	1901	1931	1921	1911	1901	M.	F.	M	F.	M.	F.	M.	F.	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
STATE. .	71	69	68	62	174	175	157	157	26	24	35	34	31	30	29	29	34	31	35	33
Telangana .	70	69	71	..	173	175	165	..	26	24	34	33	30	29	..	..	34	31	34	..
Hyderabad City	43	45	47	..	128	124	122	..	27	25	29	32	30	29	..	..	35	33	35	..
Atraf-i-Balda .	79	65	66	..	184	161	15	..	32	28	37	33	36	32	..	..	33	32	34	..
Warangal ..	71	67	75	..	182	166	177	..	25	24	30	29	30	28	..	..	33	33	34	..
Karimnagar ..	71	85	76	..	169	237	177	..	24	22	32	37	28	27	..	..	36	26	35	..
Adilabad ..	79	77	82	..	191	186	187	..	20	22	34	33	22	25	..	..	34	31	34	..
Medak ..	71	65	67	..	176	155	152	..	28	25	39	35	38	35	..	..	33	33	35	..
Nizamabad ..	67	64	65	..	165	153	150	..	24	26	34	36	28	29	..	..	34	32	35	..
Mahbubnagar..	73	71	69	..	182	170	159	..	25	24	35	34	32	30	..	..	33	32	34	..
Nalgonda ..	75	67	77	..	178	163	178	..	25	23	32	29	30	28	..	..	35	33	34	..
Marathwara .	72	70	66	..	175	177	150	..	26	24	35	35	32	31	..	..	34	31	36	..
Aurangabad ..	71	72	68	..	165	172	153	..	24	23	32	30	30	28	..	..	36	32	36	..
Bir ..	70	76	67	..	172	180	149	..	29	23	38	34	30	29	..	..	34	31	37	..
Nander ..	70	76	65	..	160	187	146	..	26	24	36	37	30	31	..	..	36	30	36	..
Parbhani ..	79	72	66	..	189	187	147	..	27	25	30	34	30	30	..	..	33	31	37	..
Gulbarga ..	67	63	65	..	159	166	150	..	27	27	38	40	36	37	..	..	35	30	35	..
Osmanabad ..	75	74	65	..	187	184	147	..	30	24	37	30	32	26	..	..	33	31	37	..
Raichur ..	62	63	65	..	163	169	161	..	19	22	33	34	32	33	..	..	34	30	32	..
Bidar ..	84	73	65	..	206	182	146	..	29	27	39	37	34	32	..	..	32	30	36	..

SUBSIDIARY TABLE V-A,—Proportion of children under 10 and of persons over 60, of those aged 15-40 in certain religions ; also of married females aged 15-40 per 100 females.

Religion and Natural Division	Proportion of children (both sexes) per 100		Proportion of persons over 60 per 100 aged 15-40		Number of married females aged 15-40 males of all ages
	Males 15-40	Females 15-40	Males	Females	
1	2	3	4	5	6
1. HINDU (Brahmanic) (STATE)	70	171	11	11	34
Telangana	70	175	11	12	38
Marathwara	69	167	11	11	30
2. ADI HINDU ((STATE) ..	78	178	11	10	35
Telangana	74	176	11	10	35
Marathwara	79	181	10	10	35
3. JAIN (STATE)	67	179	12	12	33
Telangana	55	168	14	16	29
Marathwara	68	180	12	12	33
4. SIKH (STATE)	56	189	14	12	32
Telangana	45	186	8	8	30
Marathwara	66	191	20	16	32
5. MUSLIM (STATE)	58	166	11	11	35
Telangana	68	141	20	18	37
Marathwara	76	183	3	4	33
6. CHRISTIAN (STATE) ..	67	169	10	10	35
Telangana	66	167	11	10	35
Marathwara	72	181	9	9	34
7. ZOROASTRIAN (STATE) ..	44	131	26	11	29
Telangana	41	141	24	14	26
Marathwara	50	112	33	4	38
8. TRIBAL (STATE)	91	216	10	10	34
Telangana	89	23	10	9	35
Marathwara	95	235	12	10	31

SUBSIDIARY TABLE VI—Variation in population at certain age periods.

District and Natural Division	VARIATION PER CENT IN POPULATION (INCREASE + DECREASE —)						
	Period	All ages	0—10	10—15	15—40	40—60	60& over
1	2	3	4	5	6	7	8
STATE	1901-1910	+ 20.0	+ 28.8	+ 3.1	+ 18.0	+ 18.9	+ 36.6
	1911-1920	— 6.8	— 8.5	+ 6.9	— 10.2	— 6.6	+ 0.1
	1921-1930	+ 15.8	+ 26.5	+ 5.8	+ 23.0	+ 2.4	— 18.1
Telangana.	1901-1910	+ 21.3	+ 26.8	+ 11.9	..	..	..
	1911-1920	— 4.6	— 9.1	+ 12.3	— 6.4	— 3.0	— 4.2
	1921-1930	+ 17.8	+ 29.4	+ 0.1	+ 25.7	+ 5.6	— 4.0
Hyderabad City ..	1901-1910	+ 11.6	+ 12.1	+ 12.1	..	..	..
	1911-1920	— 19.4	— 22.3	— 11.8	— 18.5	— 17.7	— 29.7
	1921-1930	+ 15.5	+ 18.1	— 7.9	+ 23.3	+ 16.1	— 8.9
Atrafi-Balda ..	1901-1910	+ 23.6	+ 30.2	+ 8.8	..	..	..
	1911-1920	— 7.4	— 6.2	+ 10.2	— 4.8	— 7.7	— 8.0
	1921-1930	+ 0.4	+ 19.1	— 12.7	— 1.5	— 4.9	— 23.2
Warangal ..	1901-1910	— 4.9	— 1.2	— 9.8	..	..	..
	1911-1920	+ 2.2	— 6.6	+ 19.7	+ 4.4	+ 1.8	— 3.3
	1921-1930	+ 20.8	+ 34.7	— 1.5	+ 26.7	+ 8.9	+ 2.0
Karimnagar ..	1901-1910	+ 9.2	+ 11.5	— 4.7	..	..	..
	1911-1920	— 3.0	— 3.0	+ 18.9	— 11.3	+ 2.6	— 1.6
	1921-1930	+ 13.3	+ 11.8	— 9.2	+ 33.2	+ 2.4	— 15.6
Adilabad ..	1901-1910	+ 127.0	+ 146.9	+ 95.5	..	..	..
	1911-1920	— 5.7	— 5.5	+ 29.0	+ 1.6	+ 15.0	+ 31.6
	1921-1930	+ 16.2	+ 30.7	+ 2.2	+ 26.7	— 4.7	— 70.9
Medak ..	1901-1910	+ 87.3	+ 101.9	+ 66.6	..	..	..
	1911-1920	— 5.8	— 11.1	+ 10.5	— 7.9	— 5.4	— 8.0
	1921-1930	+ 14.9	+ 32.4	— 0.5	+ 21.4	— 3.4	— 11.2
Nizamabad ..	1901-1910	— 10.4	— 0.7	— 21.8	..	..	..
	1911-1920	— 11.7	— 17.3	+ 9.9	— 16.0	— 9.8	— 5.0
	1921-1930	+ 24.7	+ 10.8	+ 5.1	+ 34.4	+ 10.4	— 15.3
Mahbubnagar ..	1901-1910	+ 5.8	+ 9.0	— 3.6	..	..	..
	1911-1920	+ 0.2	+ 0.5	+ 14.3	— 2.1	— 3.0	+ 2.8
	1921-1930	+ 29.4	+ 41.9	+ 19.2	+ 37.3	+ 12.1	— 6.8
Nalgonda ..	1901-1910	+ 49.2	+ 47.2	+ 58.2	..	..	..
	1911-1920	— 8.4	— 18.4	+ 1.8	— 6.3	— 7.1	— 9.7
	1921-1930	+ 19.5	+ 37.1	+ 4.5	+ 21.4	+ 10.7	— 15.4
Marathwara.	1901-1910	+ 18.6	+ 31.2	— 4.8	..	..	..
	1911-1920	— 9.0	— 2.2	+ 1.0	— 13.7	— 9.9	+ 4.7
	1921-1930	+ 14.6	+ 23.5	+ 12.7	+ 20.0	— 0.8	— 23.4
Aurangabad ..	1901-1910	+ 20.5	+ 34.8	— 1.6	..	..	..
	1911-1920	— 17.9	— 17.8	— 4.3	— 23.0	— 15.8	— 11.1
	1921-1930	+ 32.3	+ 39.4	+ 26.6	+ 41.4	+ 16.8	— 5.6
Bir ..	1901-1910	+ 26.4	+ 43.3	— 8.3	..	..	..
	1911-1920	— 24.8	— 24.1	— 7.8	— 33.0	— 21.4	— 7.0
	1921-1930	+ 35.5	+ 39.3	+ 29.0	+ 50.8	+ 18.4	— 7.9
Nander ..	1901-1910	+ 39.8	+ 61.7	— 2.0	..	..	..
	1921-1920	— 3.9	— 1.0	+ 24.2	— 15.6	— 3.4	+ 6.7
	1921-1930	+ 7.6	+ 10.8	+ 0.6	+ 19.8	— 4.9	— 27.0
Parbhani ..	1901-1910	+ 20.7	+ 37.9	— 15.4	..	..	..
	1911-1920	— 1.7	+ 2.8	+ 7.0	— 5.8	— 8.2	+ 12.5
	1921-1930	+ 11.5	+ 20.1	+ 31.0	+ 8.9	+ 1.4	— 23.9
Gulbarga ..	1901-1910	+ 54.9	+ 121.9	+ 36.5	..	..	..
	1911-1920	+ 7.9	+ 25.4	— 6.8	— 5.7	— 3.3	+ 14.6
	1921-1930	+ 11.8	+ 25.1	+ 15.4	+ 17.3	— 3.8	— 26.8
Osmanabad ..	1901-1910	+ 18.8	+ 25.0	— 8.9	..	..	..
	1911-1920	— 4.0	+ 1.1	+ 11.6	— 10.8	— 6.0	+ 12.9
	1921-1930	+ 12.3	+ 21.0	+ 8.3	+ 17.7	— 2.3	— 10.7
Raichur ..	1901-1910	+ 95.7	+ 91.8	+ 90.2	..	..	..
	1911-1920	— 7.4	— 8.8	— 6.5	— 5.9	— 12.8	— 2.4
	1921-1930	+ 1.6	+ 9.0	— 5.7	+ 10.1	— 11.6	— 40.8
Bidar ..	1901-1910	+ 16.1	+ 24.0	— 5.1	..	..	..
	1911-1920	— 5.7	— 6.1	+ 4.3	— 17.0	— 12.0	— 1.8
	1921-1930	+ 9.1	+ 29.5	— 0.2	+ 12.4	— 7.2	— 25.6

SUBSIDIARY TABLE VII.—Reported birth rate by sex in natural Divisions.

Year			NUMBER OF BIRTHS PER 1,000 OF TOTAL POPULATION.				
			State	Hyderabad City		Telangana (Districts)	Marathwara (Districts)
			Both sexes	Males	Females	Both sexes	Both sexes
1			2	3	4	5	6
1921	..	..	7.1	16.0	16.5	7.6	6.7
1922	..	..	6.2	17.7	16.4	6.2	6.1
1923	..	..	8.8	20.3	20.3	10.0	8.5
1924	..	..	9.1	20.8	20.1	9.7	8.4
1925	..	..	9.1	18.3	17.0	9.8	8.3
1926	..	..	10.1	19.2	18.2	10.4	9.8
1927	..	..	11.0	18.8	17.4	10.5	11.2
1928	..	..	10.1	17.9	17.7	9.7	10.4
1929	..	..	10.3	20.1	18.6	10.5	10.2
1930	..	..	10.1	18.4	17.5	10.7	9.3

SUBSIDIARY TABLE VIII.—Reported death rate by sex in natural Divisions.

Year			NUMBER OF DEATHS PER 1,000 OF TOTAL POPULATION.				
			State	Hyderabad City		Telangana (Districts)	Marathwara (Districts)
			Both sexes	Males	Females	Both sexes	Both sexes
1			2	3	4	5	6
1921	..	..	0.0	31.8	33.7	11.8	7.9
1922	..	..	8.5	12.6	14.5	9.1	7.7
1923	..	..	10.9	15.8	15.7	7.9	14.0
1924	..	..	11.5	23.8	27.1	9.7	13.4
1925	..	..	9.7	35.2	39.1	10.8	8.5
1926	..	..	9.7	23.7	24.5	9.0	10.3
1927	..	..	10.1	21.3	21.3	9.2	11.1
1928	..	..	10.1	31.6	33.6	10.6	9.5
1929	..	..	9.1	15.8	17.4	8.3	9.8
1930	..	..	13.0	24.4	23.6	12.2	13.9

SUBSIDIARY TABLE IX.—Reported deaths from certain diseases per mille.

NUMBER OF DEATHS PER 1,000 OF TOTAL POPULATION															
Year	State					Telangana					Marathwara				
	Cho- lera	Small- pox	Plague	Ma- laria	Respi- ratory disease	Cho- lera	Small- pox	Plague	Ma- laria	Respi- ratory disease	Cho- lera	Small- pox	Plague	Ma- laria	Respi- ratory disease
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total.	3.4	0.4	10.9	66.3	0.6	2.3	0.6	5.4	69.2	0.6	4.5	0.2	16.4	63.4	0.5
1921..	0.4	..	0.4	6.9	0.1	0.6	..	0.3	7.9	0.1	0.2	..	0.5	5.8	0.1
1922..	0.3	..	0.3	6.3	0.1	0.2	..	..	7.3	0.1	0.4	..	0.6	5.4	0.1
1923..	0.1	..	2.5	6.5	0.1	..	0.1	..	6.4	..	0.2	..	5.1	6.3	0.1
1924..	0.3	..	2.6	6.6	0.1	0.1	..	0.8	7.0	0.1	0.4	..	4.6	5.9	0.1
1925..	..	..	1.2	6.3	..	..	..	1.5	6.7	0.1	0.1	..	0.9	5.6	..
1926..	..	..	1.9	6.3	..	..	..	1.3	6.5	..	..	..	..	5.9	..
1927..	0.6	0.1	0.5	6.4	..	0.2	..	0.2	6.4	..	1.0	..	0.7	6.0	..
1928..	0.4	0.1	0.7	6.8	..	0.4	0.1	1.2	6.9	..	0.4	..	0.3	6.3	..
1929..	..	..	0.6	6.6	..	..	..	0.3	6.3	..	0.1	..	0.8	6.6	..
1930..	1.3	0.2	0.2	7.4	..	0.7	0.2	0.1	7.7	..	1.9	0.1	0.3	6.6	..

NOTE :—Sub-Table for deaths by ages has not been compiled as figures are not available.

CHAPTER V.

SEX.

52. Statistical Reference.—Imperial tables VII and VIII in volume II and the subsidiary tables at the end of this chapter deal with the statistics relating to sex.

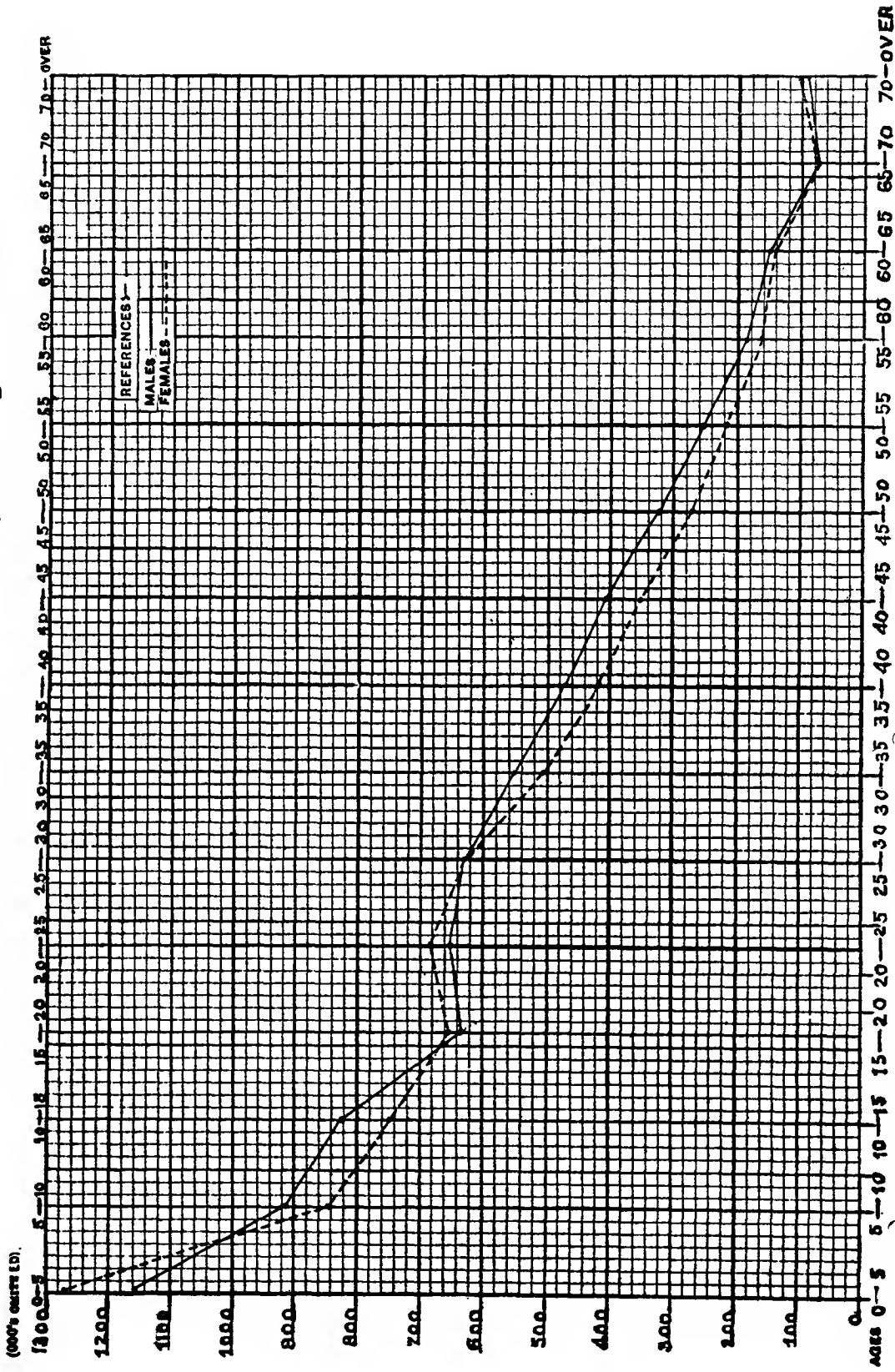
53. General Remarks.—The subject of sex proportion in India has often been subjected to severe criticism at the hands of demographers and statisticians in the West. Their argument is that whereas in western Europe females preponderate over males, in India there is an excess of males over females; that it is well known that Indians are reticent regarding their women and that in some parts women are regarded as of very little consequence and that it is therefore natural to suppose that the return of them at the census must be incomplete. It was further pointed out in 1901 that the proportion of females is lowest between the ages 10 and 20 which is the time of life when it might be supposed that there would be a tendency to conceal the existence of unmarried females. These arguments were examined in detail by Sir E. Gait, in his Census Report for India for 1911, who pointed out the fallacy of the assumption that the conditions of western Europe are the standard to which Indian sex proportion ought to conform. He remarked that it was extremely unlikely that reticence regarding females had caused any material omissions; that if reticence regarding women existed it would occur only amongst the better classes whose numbers were relatively insignificant and that the effect of such reticence would be noticeably to reduce the proportions for Muslims more than those for Hindus; but that in almost all parts of India the proportion of females amongst the adherents of that religion was relatively high. Conditions in this State are not far different from those prevailing in other parts of India. The errors in the records of birthplaces may not be many; but as the figures for the sex ratio of the natural population are too uncertain to afford any basis for useful study, I have taken the actual population censused in each district for discussion.

54. Variation of Sex Proportion.—Discounting the effect of migration the variation in the proportion of females to one thousand males of the actual population in this State since 1901 is disclosed by the subjoined statement :—

Year			State	Marathwara	Telangana
1931	..	..	958	961	955
1921	..	..	966	971	961
1911	..	..	968	981	955
1901	..	..	964	989	938

The rise in 1911 as compared with 1901 is in accord with the growth of population and the fall in 1921 is due to the heavy mortality caused by the influenza epidemic and plague. During the decade a loss of 8 per mille has occurred in the female ratio. Evidently there have been more male than female births. A high male birth rate is believed to be universal in India and is said to be the psychological effect of the wish of the parents to have sons born to them. Male offspring is thought indispensable in a Hindu family in order that the son may perpetuate the name of the family and perform religious rites on the death of his father. But what is the ratio of males to females at birth? No reliable statistics are available to provide an answer.

Chart showing Sex disparity at various Ages during the decade



The statistics of births and deaths as supplied by the Medical and Sanitation Department, besides being generally defective, are too inadequate in details to throw light on the subject. The registering agency does not report the ages of deceased persons so that the rate of mortality among infants and others cannot be gauged. The vital statistics merely disclose a larger number of male than female births for the decade, and it is in the proportion of 60 to 53; but the census figures for children under one year show more females than males. No explanation of this difference can be found, nor is it possible to examine the rate of mortality among, and the duration of life of, male and female infants. In the absence of such data it is to be presumed that the deaths within a year of male infants are as frequent as their births: hence at the end of the year we find, as census figures show, a preponderance of females over males. Up to five years of age female children are proportionately more than male children, as the chart facing this page shows. But the superiority in the number of female children does not continue beyond five years of age. Numerous factors, social and economic, act adversely against this sex.

55. Perils of Womanhood—The life of a woman, from infancy to girlhood, from girlhood to maturity and from maturity to motherhood, is beset with hardships. Girlhood is a period of open-air life, and when signs of maturity appear her movements are restricted. If she is married early her worries begin with physical degeneracy and if she is not married after puberty the anxiety of all concerned has a deleterious influence upon the health of the girl. Motherhood for Indian girls is attended with many dangers. Deaths from parturition are common. Crude midwifery is partly responsible for the high rate of female mortality. Although, in the State, provision exists for the training of midwives, especially those belonging to the barber class, the result is greatly disappointing. The indigenous *dhais* (midwives) are reluctant to give up their time-honoured method for the Western practice and the poorer classes have more confidence in the unskilled country *dhais* notorious for unhygienic methods of handling cases. Compulsory widowhood among certain castes of Hindus is yet another factor tending to lower the female ratio. Enforced widowhood, with its concomitant evils, shortens the span of life of such women. Widows are to all intents and purposes dead to the world. They are the most overworked of all women at home. The ill-treatment of widows by the mothers-in-law is proverbial.

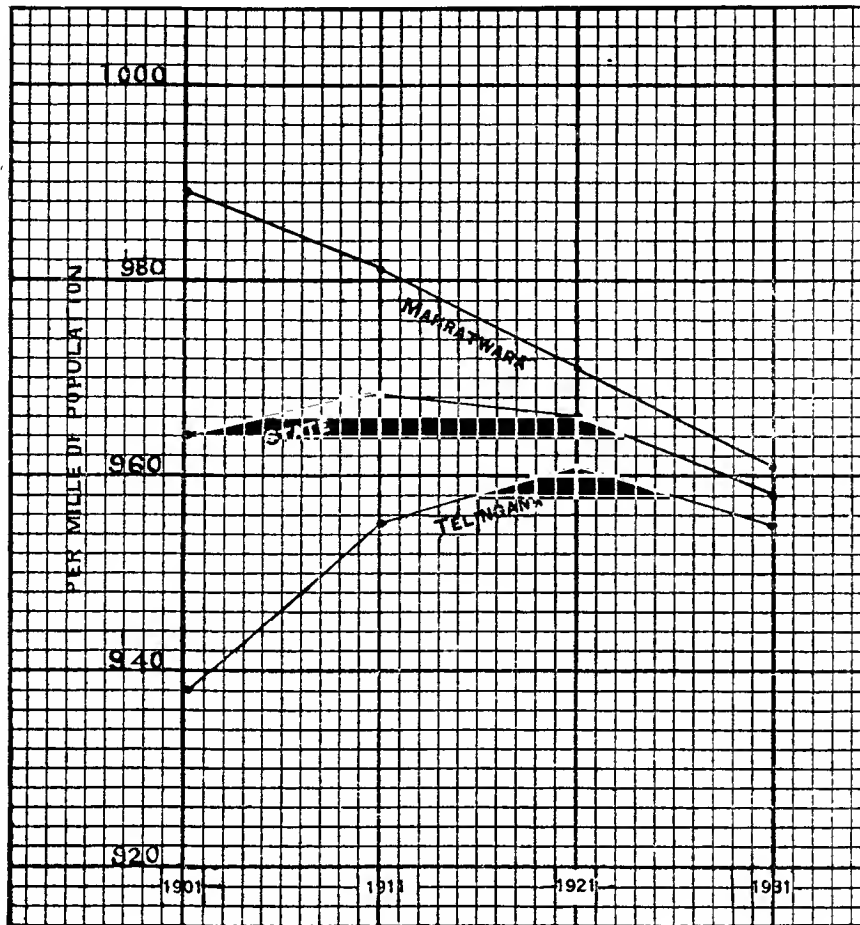
Pardah life in some communities is as harmful as enforced widowhood. I do not refer to the well-to-do, who live in garden houses and enjoy fresh air, but to the poorer classes who observe pardah more rigorously. The baneful effect upon the lives of such women and girls cannot be adequately portrayed in a single paragraph of this report. Women in pardah are exposed to the perils of plague and phthisis in a far greater degree than widowed women in orthodox Hindu homes. There is yet another cause for the disparity of the sexes, namely migration. As pointed out in the chapter on Birth-place and Migration, the immigrant population is predominantly male and among emigrants to the adjoining three British Indian provinces—the number to other parts of India being insignificant—females are in excess of males. Thus the sex ratio of migrants has an important bearing upon the subject of this chapter.

The sex ratio in other parts of India, varies roughly from 90 females in Bombay, 92 in Bengal, 99 in the Central Provinces and 102 in Madras to 105 in Bihar and Orissa as compared with 95 in this State.

[Chart.

The decline in the number of females is more marked in Marathwara than in Telangana and the variation since 1901 is illustrated by the following chart :—

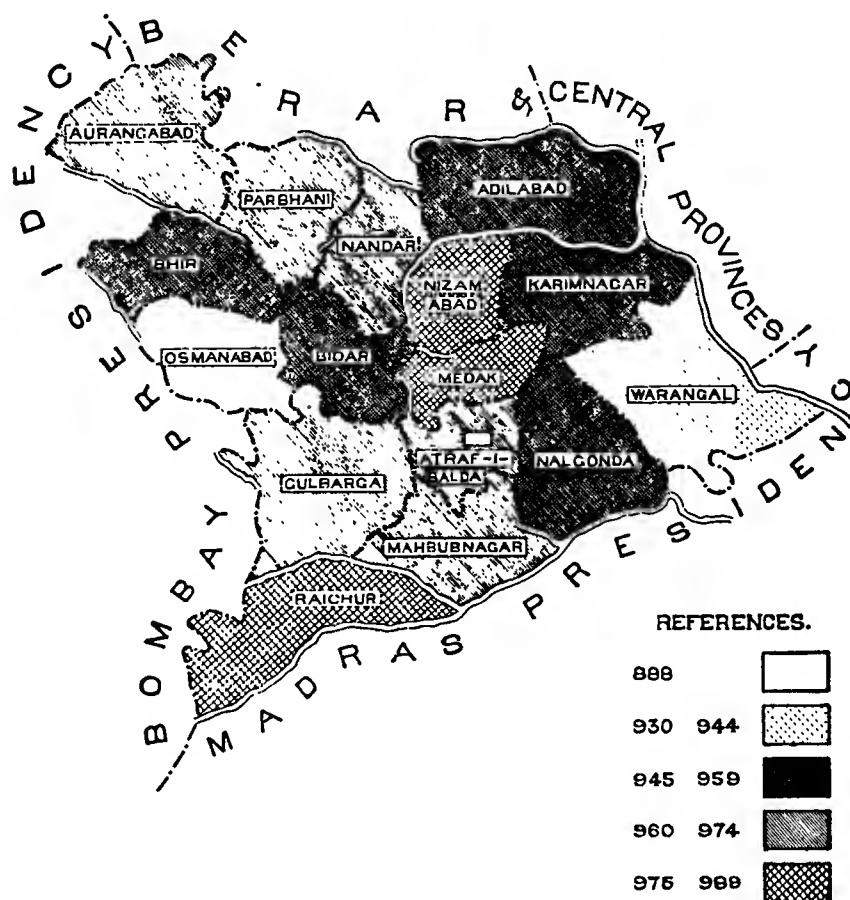
General Proportion of Females in the State and Natural Divisions.



56. Deficiency of Females.— There is, however, a permanent deficiency of females in the whole State, though the proportion varies between the natural divisions and the districts. The causes of such disparity are worth investigating. Two sets of causes of sex inequality are generally recognized; one is permanent and the other temporary. The permanent causes are said to be geographical situation and climate, racial character and social customs. The temporary causes are migration, famine and diseases with a definite sex selection. Mr. Sedgwick, I.C.S. in his Census Report for Bombay for 1921 points out another probability, namely that a low damp climate is more favourable to females and dry upland to males. Let us examine the question

of sex proportion in the light of the above theories with the aid of the following map :—

Map showing proportion of females to 1,000 males in the districts.



57. Deficiency of females in Marathwara.—Marathwara is distinctly a dry upland ; swampy regions are few and far between ; dry cultivation is predominant and therefore malaria is less prevalent than in Telangana. During the decade the rate of mortality from malaria and other fevers was higher in Telangana. The incidence of plague is not so wide-spread in Marathwara as in Telangana which embraces Hyderabad City. Thus, as far as public health conditions are concerned, Marathwara is better situated than Telangana. The Maratha race is hardier than the Telangans. As pointed out in the discussion on birthplaces, there is no marked disparity between the number of male and female immigrants. Thus, from the points of view of both permanent and temporary causes influencing sex disparity, Marath-

wara's position is very strong in regard to excess of males over females. For every thousand males the Marathwara districts claim :—

				Females
Aurangabad	..	..	..	966
Bir	..	..	..	947
Nander	..	..	..	967
Parbhani	..	..	..	964
Gulbarga	..	..	..	970
Osmanabad	..	..	..	933
Raichur	..	..	..	981
Bidar	..	..	..	958

Raichur, a predominantly Carnatic district, has the largest population of females, while Osmanabad district has fewest of that sex. Raichur to a large extent lies within what may be termed the famine zone of the Madras Deccan. Although there was no famine during the decade, indifferent and inadequate rainfalls have time and again caused a certain measure of scarcity. It is matter of common knowledge that where the rainfall is meagre and the yield of the land inadequate man migrates to other parts of the country leaving his wife and children behind. From such a contingency Raichur has not been altogether free and therefore we find there a high rate of female population, almost approximating to the male number. Osmanabad has, since 1901, been steadily dwindling as to the number of women. Its loss is 42 per mille, though during the decade the district has had an additional number of females at the rate of 8 per mille. Osmanabad district is a leading cotton centre and an immigrant population, males preponderating, is attracted by the mills and factories. Further, Latur is regularly visited by plague, a selective disease affecting women more than men. For these two reasons Osmanabad is most defective in female population.

58. Deficiency of Females in Telangana.—Telangana as a whole is not a low, damp, country. A large part of it is as dry as Marathwara. However, the subjoined comparative statement of the proportion of females to 1,000 males may be consulted with reference to the point at issue :—

	1931	1921	1911	1901
City of Hyderabad	886	936	937	930
Atraf-i-Balda	967	973	962	966
Warangal	943	944	937	912
Karimnagar	957	948	930	917
Adilabad	955	951	973	989
Medak	978	974	972	949
Nizamabad	988	1,015	1,003	983
Mahbubnagar	967	976	968	977
Nalgonda	951	954	944	985

The only place which may be classed as a damp district is Nizamabad, owing to the extensive irrigation system. As the foregoing statement indicates there was in 1911 and 1921 an excess of females over males, but the decrease this time is due to the influx of immigrant labour for canal works.

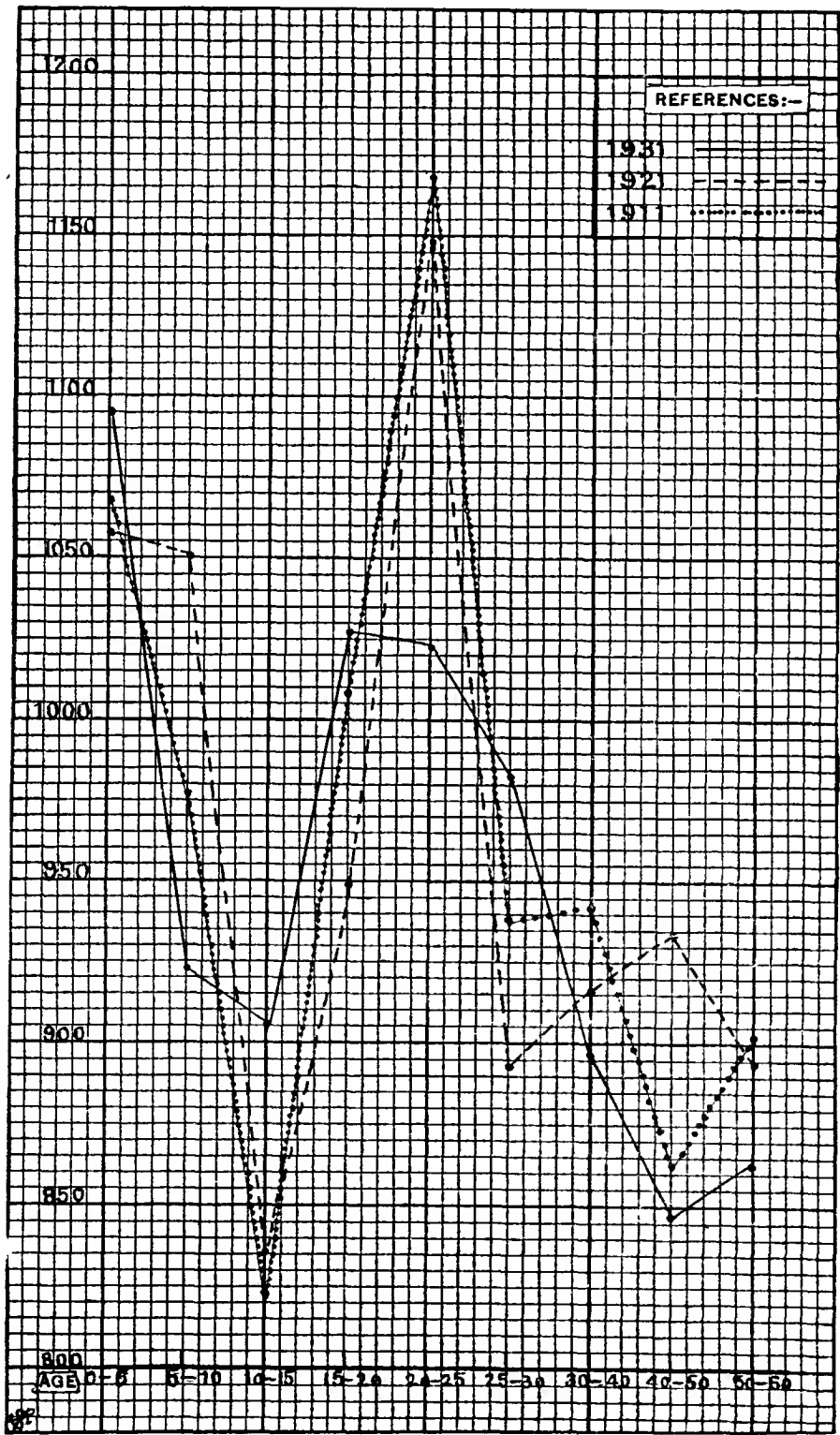
59. Causes of Deficiency.—But what are the factors influencing in general the deficiency of females in Telangana? To take Hyderabad City first: its population is as large as that of an average district; but its character is heterogeneous. The social customs of the people vary considerably. The health of the city, though slowly improving, is not all that can be desired. What are called the sex-selecting diseases, such as fevers, plague and phthisis, play their part silently but effectively against the weaker sex. Pardah, I

regret to remark, is scrupulously observed by a very large section of the people. The well-to-do may live in garden houses and enjoy fresh air but phthisis and other diseases are no respecters of persons who constitutionally are susceptible to infection. To these causes may be added a large influx of males from provinces far and near, not to speak of the unmarried men of the British military units in the cantonments. Thus the City of Hyderabad is a millstone hung around the neck of Telangana as far as the sex ratio is concerned. Atrai-i-Balda is not a composite unit in the sense a Divani district is. Its population during the decade has not increased because the City of Hyderabad has absorbed a part of it, and the sex ratio has receded by 6 per mille. The districts in Telangana, as a whole, are subject to fevers of all kinds. Telangana's loss by death from fevers is heavier than that of Marathwara. Besides diseases, immigration of males far in excess of females, weighs heavily in the scale. The Madras Presidency which marches with the entire southern boundary of the State sent in only 29 females for every hundred males. Warangal and Adilabad districts show a considerable inequality between female and male immigrants. From these facts it is clear that there is no question of fewer male births in Telangana, but on the other hand it is the operation of climatic, social and migration factors in this part of the State that account for so low a proportion as 955 females for every one thousand males.

[Chart.

60. Sex Disparity according to age.—In the urban areas the proportion of females per cent. of males was 96 in 1911 and 1921, but this time it has fallen to 93. In the villages the ratio is practically at a standstill, namely 96 females for every hundred males. The subjoined chart illustrates the proportion of females for every thousand males at different age periods as compared with 1921 and 1911.

Number of females per 1,000 males at various ages since 1911.

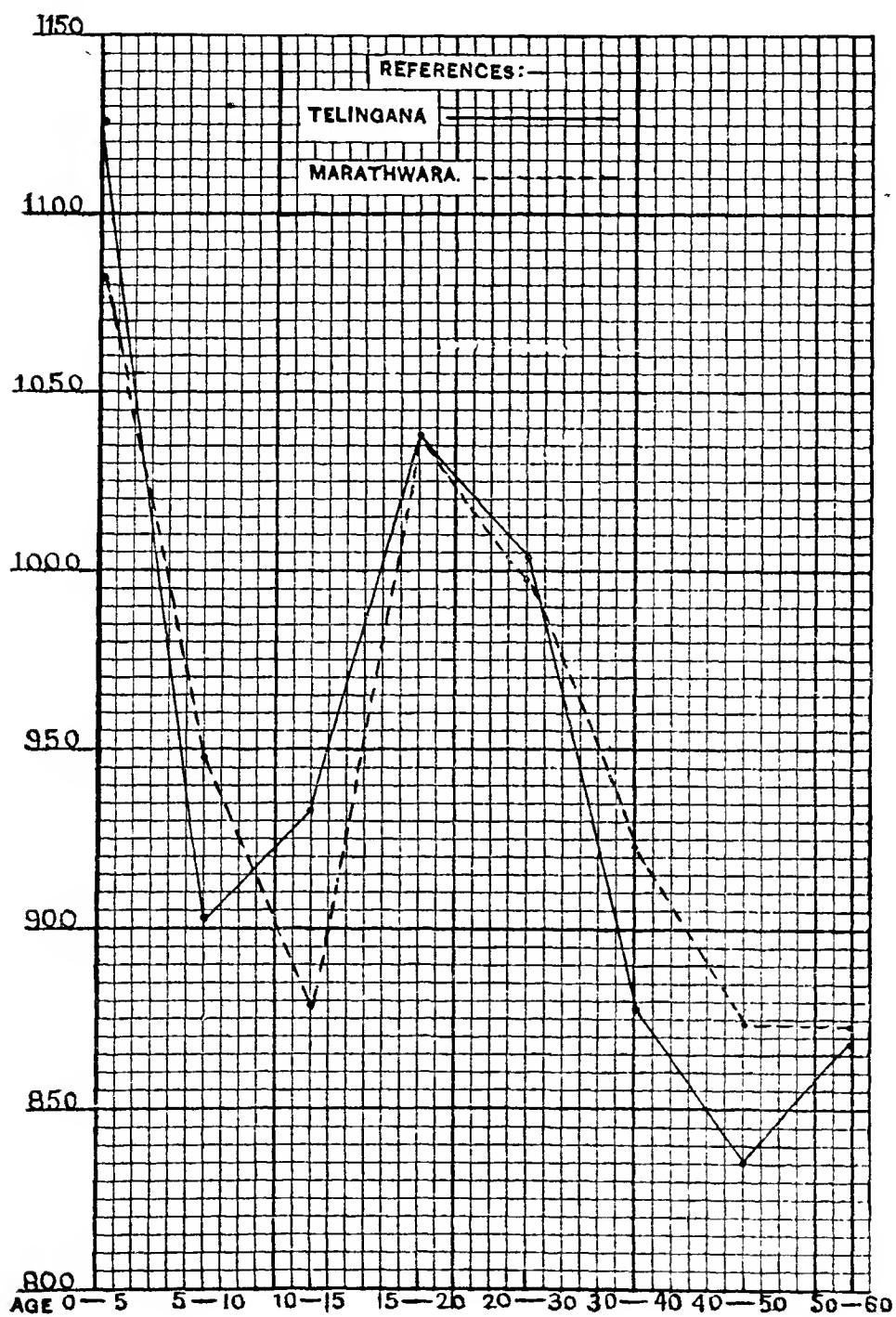


In all the three decades female children below five years of age are far in excess of male children in number. The depth to which they descend at 15 is apparent but not real because of misstatement of ages. At 20 and 25 the number goes high above the male rate and at 40 equality is almost reached.

61. Sex Variation in Communities.—Let us now find out which community suffers most from paucity of females. The figures for Hindus and Muslims alone have been tabulated for the purpose. The other communities are negligible in number and therefore they need not be discussed. Hindus, both Brahmanic and non-Brahmanic, have recorded up to the 30th year an average of 999 females per one thousand males of the actual population. In 1911 they had 993 and in the next decade 990. Adding to it at least one per mille for omissions and other errors, the Hindu community has no cause for complaint of dearth of females. In Telangana, Hindu women below thirty years of age are on an average 1,007 per thousand of males, while in Marathwara they are 992. Again, at 60 and above Telangana Hindu women are calculated to be 1,017 per 1,000 of males while Marathwara women of that age-group represent only 970. The ratio of females to one thousand of males at various ages in Telangana and Marathwara is illustrated by the subjoined chart:—

[Chart.

Ratio of Hindu and Adi-Hindu females to one thousand males.



Among the Brahmanic Hindu castes, Kolis are most hard pressed for women and Telagas have a superfluous number, their respective ratios being 793 and 1,153 women per mille of males. Bhois have 1,011 and Upparas 1,006. Among Adi-Hindus, the Madiga community have 1,004 women and the Dhers 948 for 1,000 men. The Madiga women's preponderance continues up to the 23rd year and wanes thereafter.

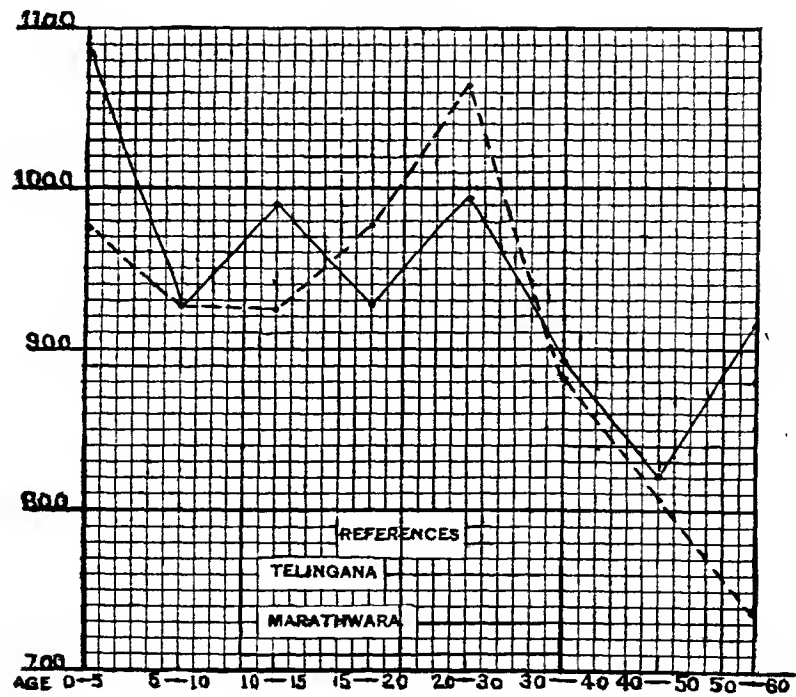
The tribes, except Chenchus, who claim 1,077 women to a thousand men, suffer from a paucity of women. Their rate is 849 for Erukalas, 986 for Gonds and 953 for Lambadas.

One interesting fact emerges from subsidiary table IV, in which are given select castes and tribes with their proportion of females to males. It is that among certain classes the smaller the number in childhood the greater is the chance of longevity for the survivors and *vice versa*.

Caste			0—6	44 and over
Bender	..	..	717	1,428
Koli	..	..	816	1,115
Waddar	..	..	775	1,016
Dhobi	..	..	1,160	736
Hajjam	..	..	1,125	851
Kalal	..	..	1,070	647
Kapu	..	..	1,126	868
Lingayat	..	..	1,095	819
Maratha	..	..	1,159	908
Panchal	..	..	1,238	862
Sutar	..	..	1,109	747

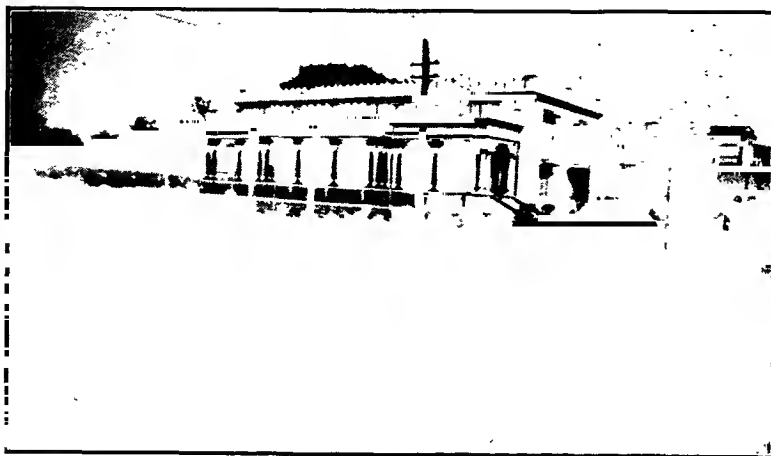
Muslims in Telangana would appear to number less women than their co-religionists in Marathwara. Below five years of age Telangana Muslim female children average 974 as compared with 1,087 in Marathwara per mille of population. At ages below 30, Telangana Muslim women average 977 per 1,000 males as compared with 992 in Marathwara. The great disparity in Telangana is partly traceable to the sex composition of the immigrants in the City of Hyderabad and very largely to the generally prevailing health conditions in Telangana. The diagram below indicates that Telangana Muslim women after 30 decline comparatively more rapidly than Marathwara women :—

Muslim.



Indian Christians, though poorly off for female children at the early period of six years and below, would appear to have more than enough girls between 17 and 23, namely 1,125 for every thousand men.

61. Position of Women in Society.—With the spread of education in the State there has come the realization of educated ladies of the Muslim, Hindu, Zoroastrian and Christian communities of their duty to the women of the country. This consciousness has manifested itself in the organisation



of recreation clubs and associations where members spend an evening hour or two in social intercourse. They have raised buildings of their own and equipped them for recreation.

They have also formed an association for the advancement of education among women, which interests

Ladies' Recreation Club. Hyderabad.

itself in other matters relating to women. Proposals have been made for legislation in the State on the lines of the Sarda Act, and to safeguard the interests of Hindu widows in the matter of inheriting property. The question of women's franchise has also had their attention. They take part in the deliberations of the All-India Women's Conference. The Association has established three girls' schools for the backward communities.

As teachers, doctors, writers, speakers at zenana gatherings and honorary visitors to women's hospital and child-welfare centres, Hyderabad ladies give evidence of moving with the times.

SUBSIDIARY TABLE I.—General proportion of the sexes by natural divisions and districts.

District and Natural Division	NUMBER OF FEMALES TO 1,000 MALES							
	1931		1921		1911		1901	
	Actual Population	Natural Population	Actual Population	Natural Population	Actual Population	Natural Population	Actual Population	Natural Population
1	2	3	4	5	6	7	8	9
STATE	958		966	969	968	974	964	970
Telangana	955		961	968	955	..	938	..
Hyderabad City	886		936	967	937	..	930	..
Atraf-i-Balda	967		973	974	962	..	966	..
Warangal	943		944	946	937	..	912	..
Karimanagar	957		948	949	930	..	917	..
Adilabad	955		951	999	973	..	989	..
Medak	978		974	974	972	..	949	..
Nizamabad	988	Not Available	1,015	1,015	1,003	..	983	..
Mahbubnagar	967		976	976	968	..	977	..
Nalgonda	951		954	953	944	..	885	..
Marathwara	961		971	965	981	..	989	..
Aurangabad	966		991	989	988	..	998	..
Bir	947		961	946	978	..	984	..
Nander	967		984	987	998	..	1,006	..
Parbhani	964		978	977	993	..	923	..
Gulbarga	970		974	976	976	..	975	..
Osmanabad	933		925	899	957	..	975	..
Raichur	981		974	959	979	..	993	..
Bidar	958		968	968	979	..	990	..

SUBSIDIARY TABLE II.—Number of females per 1,000 males at different age periods by religions at each of the last three censuses.

Age	ALL RELIGIONS			HINDU & ADI-HINDU			MUSLIM		
	1911	1921	1931	1911	1921	1931	1911	1921	1931
1	2	3	4	5	6	7	8	9	10
0—1 ..	1,068	1,015	1,112	1,070	1,026	1,116	1,043	990	1,116
1—2 ..	1,106	1,039	1,086	1,109	1,033	1,094	1,082	1,132	1,034
2—3 ..	1,076	1,061	1,099	1,077	1,055	1,112	1,069	1,061	1,023
3—4 ..	1,093	1,143	1,048	1,091	1,151	1,053	1,101	1,106	1,001
4—5 ..	1,009	1,034	1,130	1,007	1,032	1,148	1,008	1,060	1,037
Total 0—5 ..	1,067	1,058	1,095	1,067	1,060	1,105	1,058	1,062	1,044
5—10 ..	976	1,050	922		1,061	923	992	1,033	925
10—15 ..	821	835	905	818	838	906	852	819	905
15—20 ..	1,009	949	1,026	1,014	946	1,037	991	958	952
20—25 ..	1,168	1,148	1,022	1,18	1,156	1,021	1,098	1,107	1,029
25—30 ..	938	893	983	939	901	981	931	921	1,009
Total 0—30 ..	991	985	996	993	990	999	984	979	978
30—40 ..	943	916	896	948	926	899	927	885	887
40—50 ..	862	934	846	858	954	854	855	905	813
50—60 ..	901	894	865	910	897	872	864	923	826
60 and over ..	1,854	1,020	985	1,083	1,030	994	996	1,006	959
Total 30 and over ..	927	930	887	936	945	893	906	918	864
Total All-ages-Actual Population ..	968	966	958	971	971	963	954	955	939
Total All-ages-Natural Population	974	969	..	..	..	..	..	..	..

SUBSIDIARY TABLE III.—Number of females per 1,000 males at different age periods by religion and natural Division.

AGE			TELANGANA			MARATHWARA		
			All Religions	Hindu and AdiHindu	Muslim	All Religions	Hindu and Adi-Hindu	Muslim
1			2	3	4	5	6	7
0—1	..	..	1,083	1,098	962	1,259	1,135	1,231
1—2	..	..	..	..	..	..	..	..
2—3	..	..	..	..	..	..	..	..
3—4	..	..	..	..	..	..	..	..
4—5	..	..	..	..	..	..	..	..
Total 0—5	..	..	1,105	1,125	974	1,084	1,082	1,087
5—10	..	..	890	902	924	957	947	926
10—15	..	..	905	932	923	904	879	990
15—20	..	..	1,032	1,037	978	1,020	1,038	929
20—25	..	..	1,009	1,004	1,064	995	998	994
25—30	..	..	..	..	..	..	..	..
Total 0—30	..	..	997	1,007	977	994	992	979
30—40	..	..	877	877	881	918	923	892
40—50	..	..	827	835	806	866	874	820
50—60	..	..	851	867	738	880	878	914
60 and over	..	..	1,009	1,017	951	959	970	971
Total 30 and over	..	..	874	887	835	901	907	891
Total All ages (Actual Population).			955	967	926	962	966	948
Total All ages (Natural Population)			..	..	..	..	..	..

SUBSIDIARY TABLE IV.—Number of females per 1,000 males for certain selected castes and tribes.

Caste	NUMBER OF FEMALES PER 1,000 MALES						
	All ages	0—6	7—13	14—16	17—23	24—43	44 & over
1	2	3	4	5	6	7	8
Hindu (Brahmanic).							
1. Bender ..	993	717	442	1,115	1,273	929	1,428
2. Bhoi ..	1,011	1,038	1,261	846	1,080	1,006	929
3. Brahman ..	911	860	1,069	1,914	1,290	684	778
4. Dhobi ..	942	1,160	967	1,123	815	981	739
5. Hajjam ..	905	1,125	966	850	690	915	851
6. Julahi ..	921	950	1,280	1,017	723	918	750
7. Kalal ..	935	1,070	1,494	955	766	921	647
8. Kapu ..	924	1,126	1,133	637	971	846	868
9. Kumbhar ..	905	987	866	841	988	857	990
10. Koli ..	793	816	616	965	777	722	1,119
11. Komati ..	890	968	1,112	915	572	979	840
12. Kshatriya ..	912	955	944	987	1,163	784	911
13. Kurma ..	933	882	1,225	642	1,039	846	990
14. Lingayat ..	984	1,095	1,094	907	1,123	963	818
15. Lohar ..	820	839	423	662	1,237	688	786
16. Maratha ..	986	1,159	1,118	1,038	1,009	859	908
17. Panchal ..	957	1,238	1,027	853	704	1,065	862
18. Sunar ..	901	1,097	1,121	1,022	1,672	828	704
19. Sutar ..	894	1,109	1,068	975	807	782	747
20. Telaga ..	1,153	1,246	1,046	1,191	1,365	1,111	1,072
21. Teli ..	887	1,013	738	1,047	679	703	916
22. Uppara ..	1,006	1,177	954	976	1,000	821	1,132
23. Viswa-Brahman ..	871	1,229	867	1,735	952	585	791
24. Waddar ..	970	775	993	1,222	928	981	1,066
25. Yadava ..	969	1,019	1,146	982	996	884	888
Adi-Hindu.							
26. Dher ..	948	1,021	840	910	913	899	1,119
27. Madiga ..	1,004	1,253	1,023	1,043	1,132	903	864
Muslim.							
28. Muslim ..	939	..	..	..	..	..	..
Christian.							
29. Indian Christian ..	905	884	931	885	1,125	933	910
Tribal.							
30. Chenchu ..	3,077	963	1,164	1,893	2,032	772	863
31. Erukala ..	849	817	880	719	876	998	710
32. Gond ..	986	633	997	854	1,103	1,054	1,141
33. Lambadi ..	953	1,105	1,047	893	887	894	916

SUBSIDIARY TABLE V.—Actual number of Births and Deaths reported for each sex during the decades 1901—1910, 1911—1920 and 1921—1930.

Year	Number of Births			Number of Deaths			Difference between col. 2 & 3 excess of latter over former (+) deficit (—)	Difference between col. 5 & 6 excess of latter over former deficit (+)	Difference between col. 4 & 7 excess of former over latter (+)	No. of female births per 1,000 males	No. of female deaths per 1,000 males
	Males	Females	Total	Males	Females	Total					
1	2	3	4	5	6	7	8	9	10	11	12
STATE.											
1901—1910			823,984			928,040			— 104,056		
1911—1920			976,773			1,577,700			— 600,927		
1921—1930			1,143,632			1,279,679			— 136,047		
Telangana											
1901—1910			..			..			..
1911—1920	Not avail-able	Not Avail-able	520,218	Not avail-able	Not avail-able	816,481	Not available	Not available	— 296,263	Not avail-able	Not avail-able
1921—1930			603,904			636,696			— 32,792		
Marath-wara											
1901—1910			..			..			..
1911—1920			456,555			761,219			— 304,664		
1921—1930			539,728			642,983			— 103,255		

CHAPTER VI.

CIVIL CONDITION.

62. Statistical Reference.—Imperial table VII gives the number of married, unmarried and widowed persons according to age, sex and religion. Six subsidiary tables are appended to this report. They show the distribution (a) by civil condition of 1,000 of each sex, religion and mean age-period at each of the last five censuses; (b) by civil condition of 1,000 of each sex at certain ages in each religion and natural division; (c) by mean age-period and civil condition of 10,000 of each sex and religion; (d) proportion of the sexes by civil condition at certain ages for religions and natural divisions and (e) and (f) by civil condition of 1,000 of each sex at certain ages for selected castes.

The enumerators were instructed to enter in the schedule each person, whether infant, child, or grown-up, as either married, unmarried or widowed. Divorced persons, who have not remarried, should be entered as widowed. Dancing girls and *murlis* should be entered as unmarried, and eunuchs as unmarried males.

63. Types of Marriage :—Although *murlis* are said to be regularly married to a deity, a sword or a tree, such marriages are not reckoned as marriages for census purposes. Not only girls but also boys are dedicated to inanimate objects. Another form of marriage is that a man or a woman is married to a plantain tree or a bunch of flowers. This is done in order to ward off the influence of evil spirits from the real persons contracting the marriage. As observed by the Census Commissioner for India, marriage among Hindus of course has not the same meaning as in the West because it is not necessarily immediately accompanied by cohabitation. There are also current various other forms of marriage having different degrees of validity and repute.

64. Universality of Marriage.—Man in his primitive state had no marriage institution. Mating was promiscuous and the man was not bound to the woman by any form of obligations of a permanent character. When man gave up his individual and solitary state and came to live in groups he found that the common tie binding a group together consisted in giving and taking a woman in marriage. Marriage is, therefore, a later growth; it can be regarded as an economic institution and family as a biological fact. Westermarck's latest definition of marriage is "a relation of one or more men to one or more women which is recognised by custom or law and involves certain rights and duties which vary widely both in the case of the parties entering the union, and in the case of the children born of it."

65. Legislation.—There is no compulsory or voluntary system of marriage registration in this State, and, therefore, the census figures for any period or for any community except for Christians and Muslims cannot be verified.

Qazis appointed by the State register all Muslim marriages performed by them. The registers are referred to for evidence in case of litigation.

66. Cousin Marriage.—All Hindu castes and tribes are divided into exogamous groups and children of brothers or sisters, as a general rule, do not marry.

Animists are mostly totemistic and, totemism being associated with exogamy, men are forbidden to marry girls belonging to their own group. Cross cousins marry. Kapus permit a man to marry his niece. Such a custom of inbreeding is not strictly adhered to by Arya Samajists. Among Muslims both parallel and cross cousin marriages are permissible. Parallel cousin marriages are favoured because they promote and strengthen

the family solidarity. Native Christians generally follow the Hindu system of cross cousins but more often than not they seek brides from unrelated families, religion being the common ground. Parallel cousin marriages are entirely forbidden by the Roman Catholic Church. There is no special marriage legislation for Christians in the Hyderabad State but the law in the British Administered Areas is the same as in British India, where, according to the Indian Christian Marriage Act, a marriage can take place between two persons of whom one is a Christian.

67. Divorce.—Divorce among Brahmans is not permitted. Even if the husband loses caste, the wife is permitted to live separately but cannot remarry. Inferior castes dissolve the marriage in a panchayat.

A Muslim can, on the ground of incompatibility of temperament, divorce his wife if he pays her dowry. A wife can sue for divorce for infidelity or cruelty, so a Muslim marriage is regarded as a civil contract. The Christian doctrine is that "those whom God hath joined together let no man put asunder", but divorce on grounds of immorality, desertion or bigamy is permissible.

68. Polygamy.—Polygamy or, to use a modern term, polygyny, by which is meant plurality of wives is an institution recognised in one form or another by most of the religions prevalent in India; but economic considerations restrict it. A Brahman may take a second wife only in the event of the wife being found to be barren or incurably diseased. A Marwari Brahman and a Jain may marry as many wives as he can maintain. Madigas and other depressed classes do the same. Among Muslims polygamy is becoming rare as they begin to feel the economic stress, for it is permitted to them only when equal treatment can be meted out to all the wives.

69. Widow Marriage.—Twice-born caste Hindus forbid widow marriage. The Brahman conception of marriage is so strict that the widow is required to pass an ascetic life for the remainder of her days, ministering to the needs of priests, avoiding all sexual pleasures and renouncing her sex; but the Arya Samajists opine that enforced widowhood is not sanctioned by the scriptures. Kayastas are as unyielding as Brahmans in the matter of widow marriage. Jains do not allow their widows to marry again. Lingayats, Korwas, Kolis and Kapus do not restrict the choice of a second husband. A few of the depressed classes merely copy the custom of the higher castes, thinking thereby to increase their dignity and prestige. Though widow marriage is permitted in Islam, Indian custom bans it even among Muslims.

The wheels of social reform move very slowly and therefore no rapid progress can be expected in this direction. Incidentally it may be mentioned here that His Exalted Highness the Nizam's Government has lifted the embargo by permitting widows of Jagirdars to continue to draw their stipends and allowances even after second marriage.

70. Child Marriage.—Child marriages are prevalent among all classes of Hindus and aboriginals. Even among Muslims custom does not prohibit child marriage. Brahmans are enjoined to marry their daughters long before they attain puberty. A girl attaining puberty before marriage may be married after certain prescribed ceremonies of penance have been gone through. The Christian Churches do not specify the age of the bridegroom and the bride at marriage but recognize that the former shall be over 16 and the latter over 13 and, if either of them be below 18, which is the age of majority, the consent of the parents or guardian is to be obtained. As for child marriage among Zoroastrians, the Parsee Panchayat, Bombay, reports that "in the City of Bombay such marriages are rare; but in the towns and villages of Gujarat the Parsis were affected by Hindu and Moslem customs and till recent years some marriages of children within teens took place. Naturally there would be widowed boys and girls within teens if one of the parties to the contract of marriage died." The Report further points out that the existence of married children is possible in places like

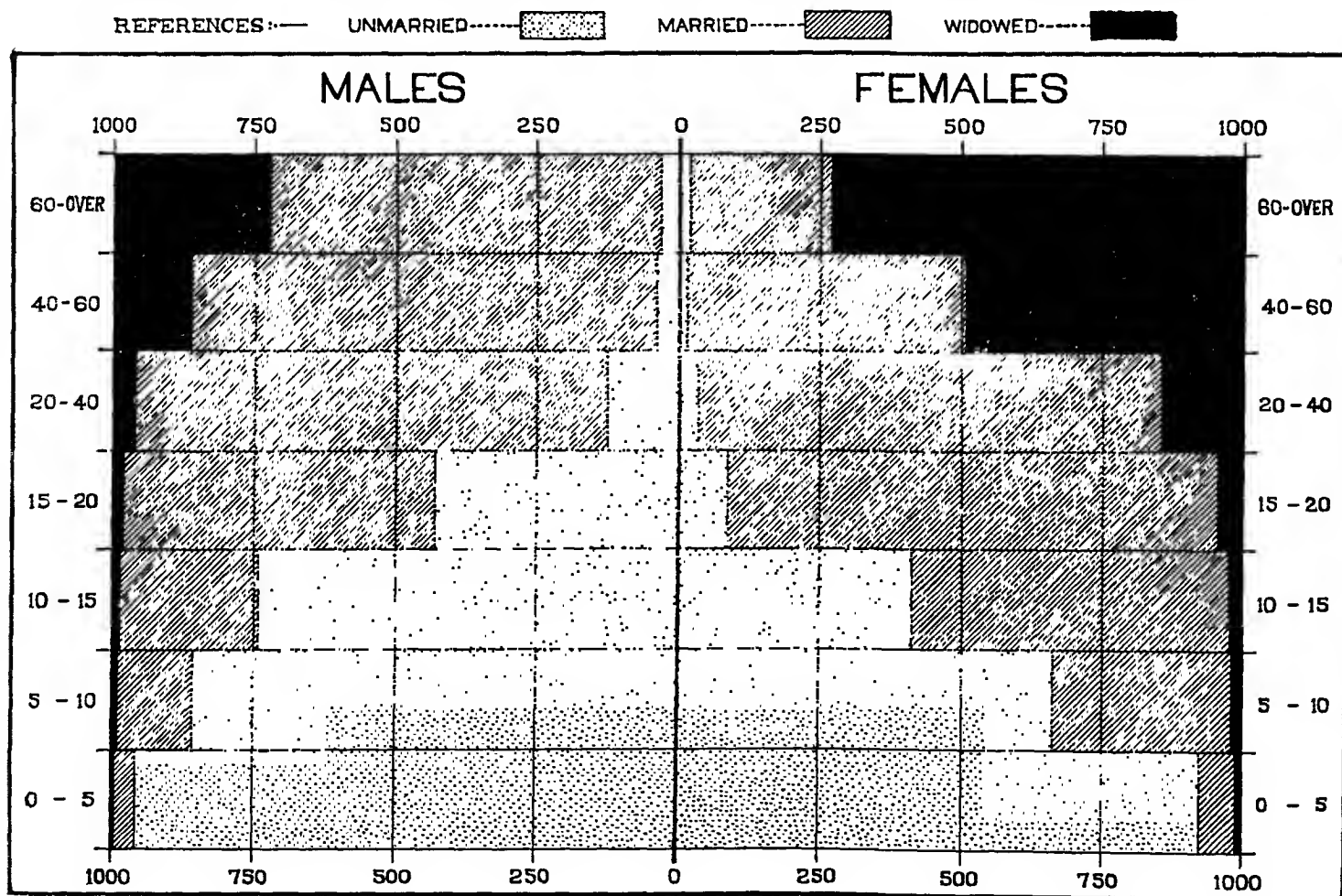
Indian States where an Act corresponding to the Sarda Act has not been passed prohibiting child marriages.

A Bill on the lines of the Child Marriage Restraint Act of British India was recently introduced by Mr. Keshav Rao, since deceased, in the Hyderabad Legislative Council and referred to a select Committee. It evoked considerable opposition from the orthodox Hindus but the Women's Association for Educational Advancement in Hyderabad at a meeting reiterated their wholehearted support of the Act in all its provisions.

Statistics of civil condition.—Since 1891 there has been a fluctuation in the rate of unmarried, married and widowed among both the sexes and the figures for the decade show that the proportion of married is far ahead of that for any of the previous periods. Correspondingly there is a fall in the number of unmarried and widowed persons, the last being the lowest on record. The percentages under each civil condition are :—

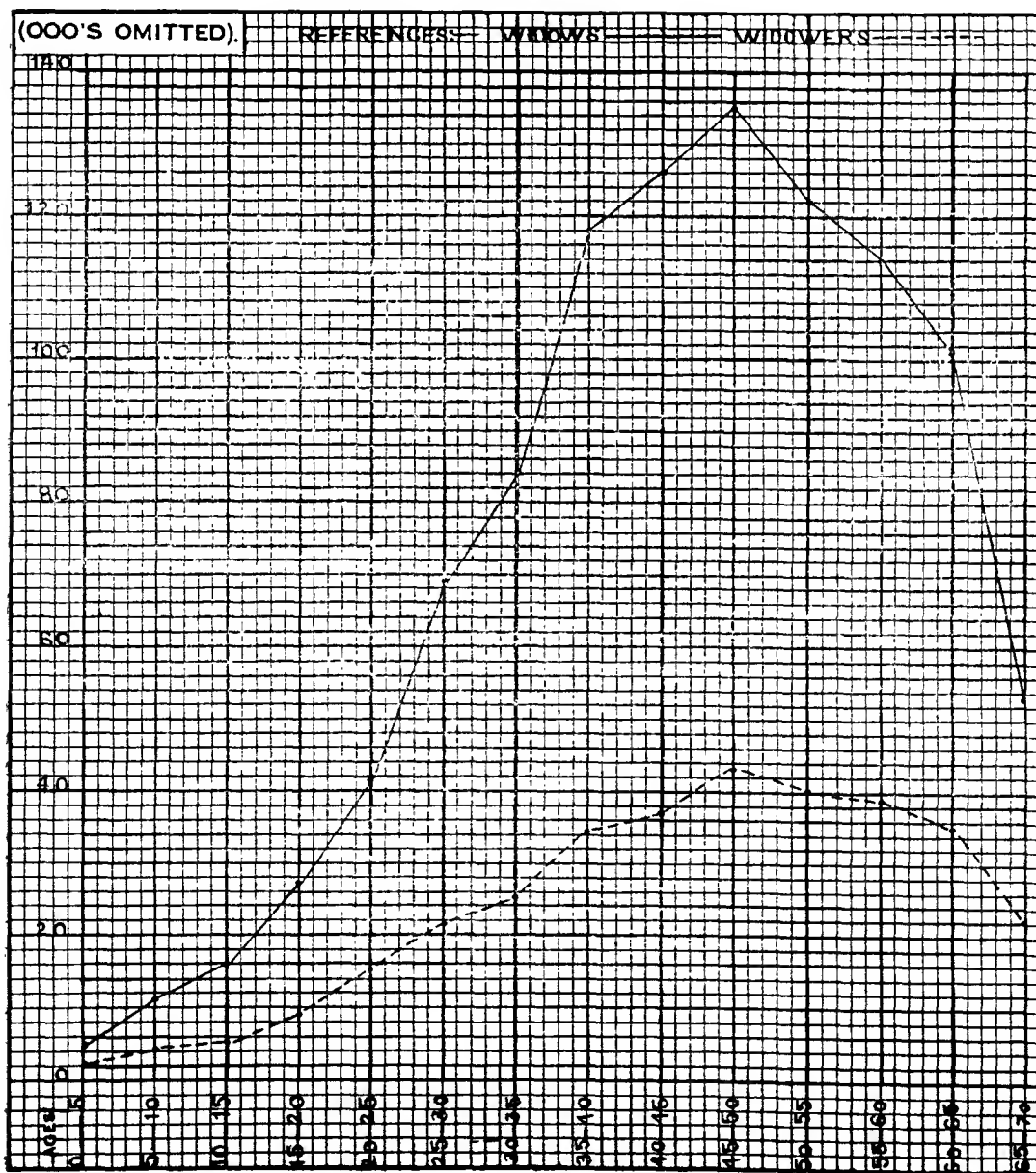
Civil condition			1931	1921	1911	1901	1891
Unmarried	..	..	37	38	37	39	37
Married	..	..	53	49	52	49	52
Widowed	..	..	10	13	11	12	11

and the Civil Condition during the decennium under review may be illustrated thus :—



The foregoing diagram shows the proportion of the married, unmarried and widowed at various age-periods. It will be noticed that among males 424 per thousand and among females 311 per thousand are unmarried as compared with 457 and 309 respectively in 1921. In spite of the universality of

marriage in Hyderabad there are 19 per mille of females of 60 years and above unmarried. They may very largely represent *murlis*, devadasis, and religious devotees. For every 526 married men there are 533 married women per mille of respective sexes. The smaller proportion of married men is due to the comparatively larger number of male immigrants. In the case of both males and females the proportion of married, as will be noticed from subsidiary table I, has been steadily rising. Another feature of the statistics is that the tendency to marry early is growing from decade to decade. For instance, in 1891, 22 per mille of girls below 5 years were found to have entered the life of wedlock; in the following decade there were 21; in 1911 and 1921 they represented 28 per mille and now 71 per thousand of girls of that age are wives. In the case of boys the proportion has risen from 7 in 1891 to 45 in 1931 per mille. The highest proportion of married girls is found in the 15-20 age group. Out of one thousand females aged 60 and over, 19 are old spinsters and 250 are living with their husbands and the rest are widows. Widowhood begins as soon as marriage commences or, in the language of conservatives, "irrevocable betrothal" has taken place; and its shadow deepens in the succeeding age-periods. 138 infants below one year; 230 between 1 and 2; 489 between 2 and 3; 1,567 between 3 and 4; and 2,942 between 4 and 5; or 5,366 baby girls are widows. Imperial Table VII, part I, reveals this striking fact that a disproportionately large number of males die, leaving a heavy stock of widows of all ages. The extent of widowhood may be visualised from the following chart:—



In 1891 there was a solitary widow in each thousand infant girls below the age of 5, but now there are 4; between 5 and 10 the proportion of widows has risen from 5 in 1891 to 13 per mille in 1931; but between 10 and 15 it is now 21, as compared with 34 in the preceding decade and 33 in 1901, and the fall is maintained in the subsequent age-periods. Between 40 and 60 half the number of women are widows, but in comparison with the figures for the previous censuses the present figure shows a distinct fall.

Correspondingly, 79 infant boys have lost their wives and 2,343 boys below 5 years of age come under the category of widowers. The figures for civil condition of people in the two natural divisions afford an interesting comparative study. Although in both the areas early marriage is the rule, Marathwara leads in the case of boys and girls as well as in that of adults. Per mille of each sex the married at various ages stand thus :—

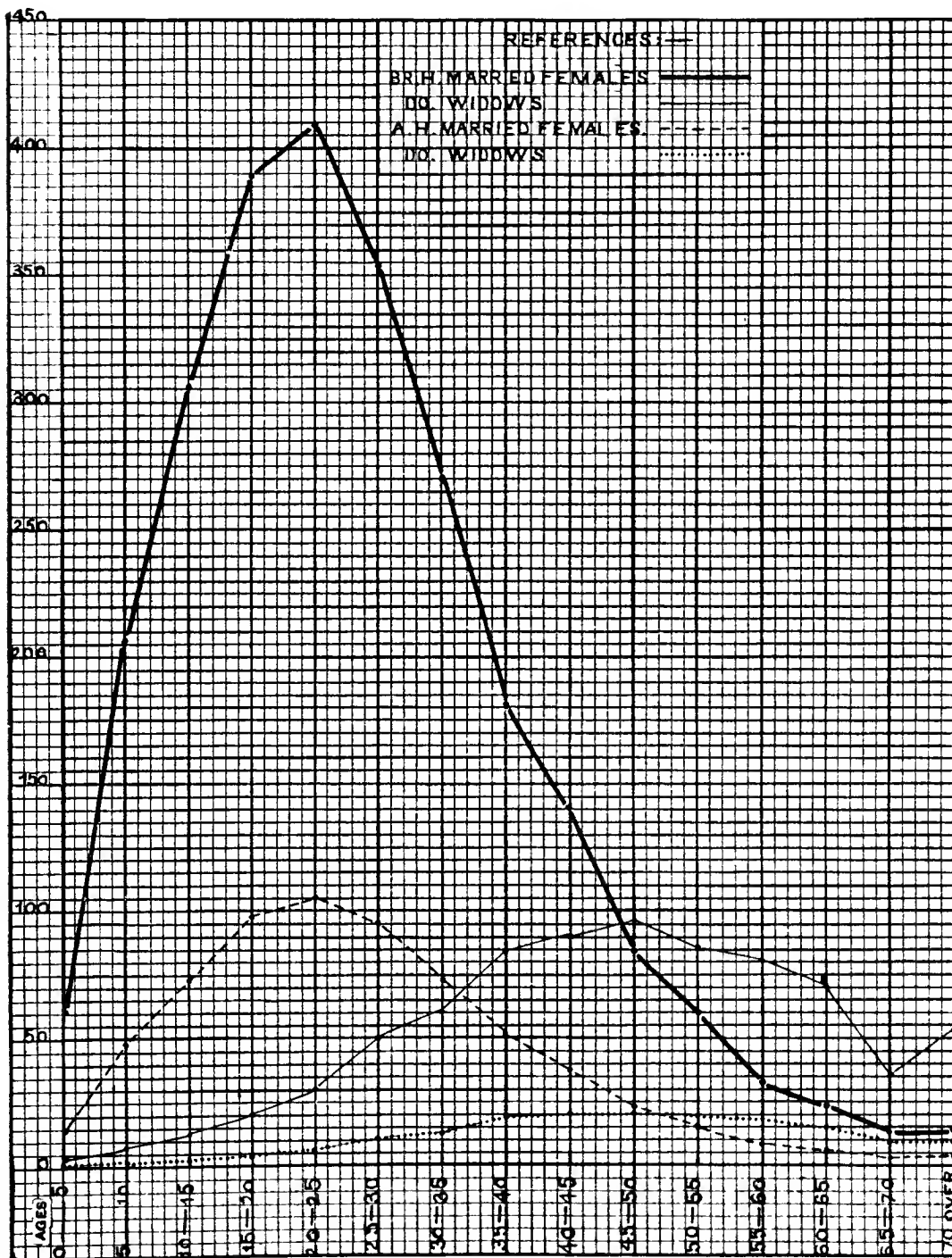
Division	Sex	0—5	5—10	10—15	15—40	40 & over
Telangana	Male ..	28	101	205	768	798
	Female ..	60	322	564	831	390
Marathwara	Male ..	62	175	291	782	794
	Female ..	82	334	566	841	460

In the matter of widowhood Marathwara is ahead of Telangana in the case of males and is outstripped by Telangana in that of females. In other words, more married men die in Telangana than in Marathwara, resulting in a higher rate of widowhood.

Division	Sex	0—5	5—10	10—15	15—40	40 & over
Telangana	Male ..	1	2	4	29	167
	Female ..	4	16	23	125	587
Marathwara	Male ..	1	2	10	43	167
	Female ..	4	10	19	111	519

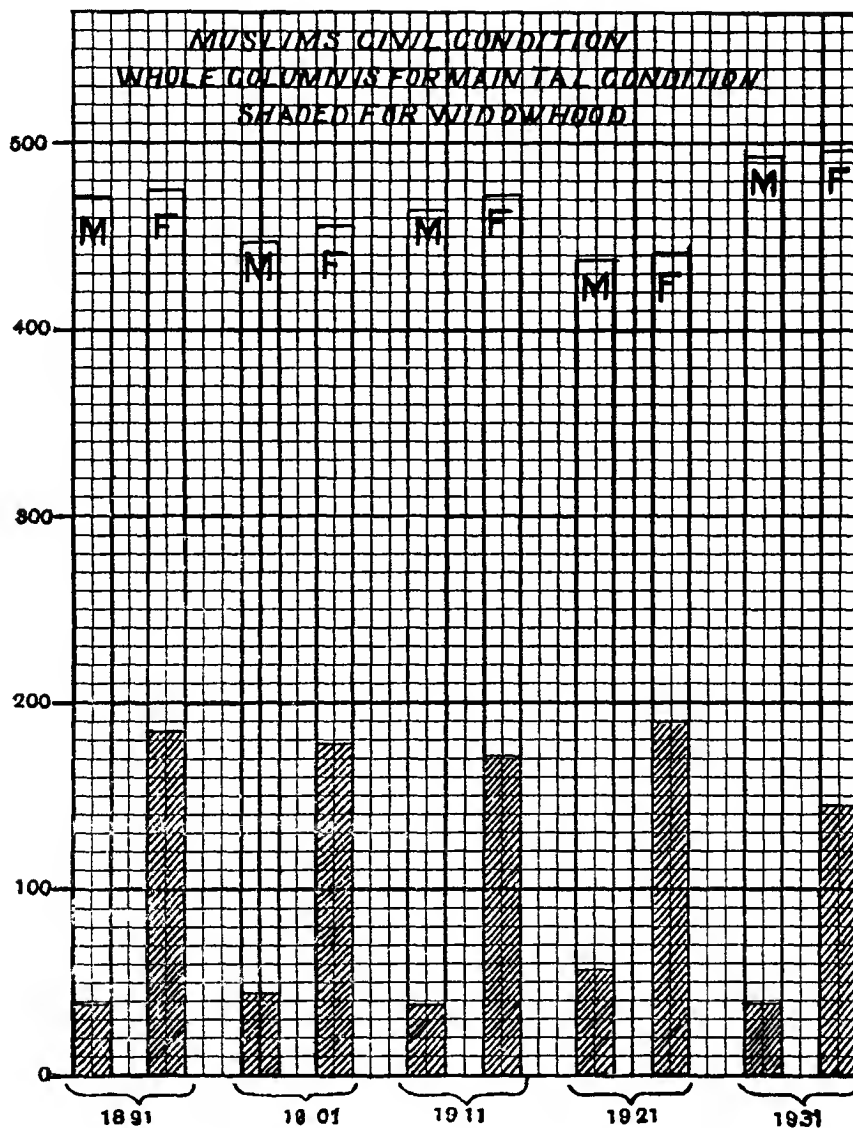
72. The Hindu Community.—Let us now consider the civil condition of the Hindu community. This time figures for Adi-Hindus have been shown separately. At the time of the census 35 per cent. of Brahmanic Hindus were found to be unmarried, 54 per cent. married and 11 per cent. widowed. The rate of early marriages grows apace. Of 1,000 male children under five years, there were 7 husbands in 1891, 13 each in 1901 and 1921—the proportion in 1911 being 11—and now there are 43 married boys (46 among Hindus and 40 among Adi-Hindus) per mille of persons of that age-group. Likewise the proportion of married infant girls rose from 23 in 1891 to 31 in 1911, and it now stands at 79 for Brahmanic Hindus and 66 for Adi-Hindus or 72 for the total Hindu community. At the last stage of life, namely 60 years and over, there are 671 married men as against 240 married women per mille of each sex for Hindus and 733 and 282 respectively for Adi-Hindus. In both these cases mortality among married women is higher than among men. Widows represent 166 and 139 per mille respectively of Brahmanic and Adi-Hindus. These figures clearly indicate that widowhood is in proportion to the rate of

marriages. As far as females are concerned marriage and widowhood rates may be illustrated thus :—



73. Muslim Community.—Muslims, as statistics prove, are also addicted to early marriages. Out of 493 per mille of males and 496 per mille of females in marital condition at all ages, 44 boys and 42 girls per 1,000 under five years are returned as married. Hindu converts to Islam still retain the practice of infant marriages. The peak of the curve of married women is at 20-40. At that age-period the ratio of married males to married females is 77 to 84, evidencing plurality of wives, though to a small extent. Between 40 and 60 the proportion of married women declines precipitously. While men form 857, women are only 498 per mille of that age-group. Widowhood is at a high rate, it being 144 among Muslim females, and begins as early as marriage commences. A view of the general trend of

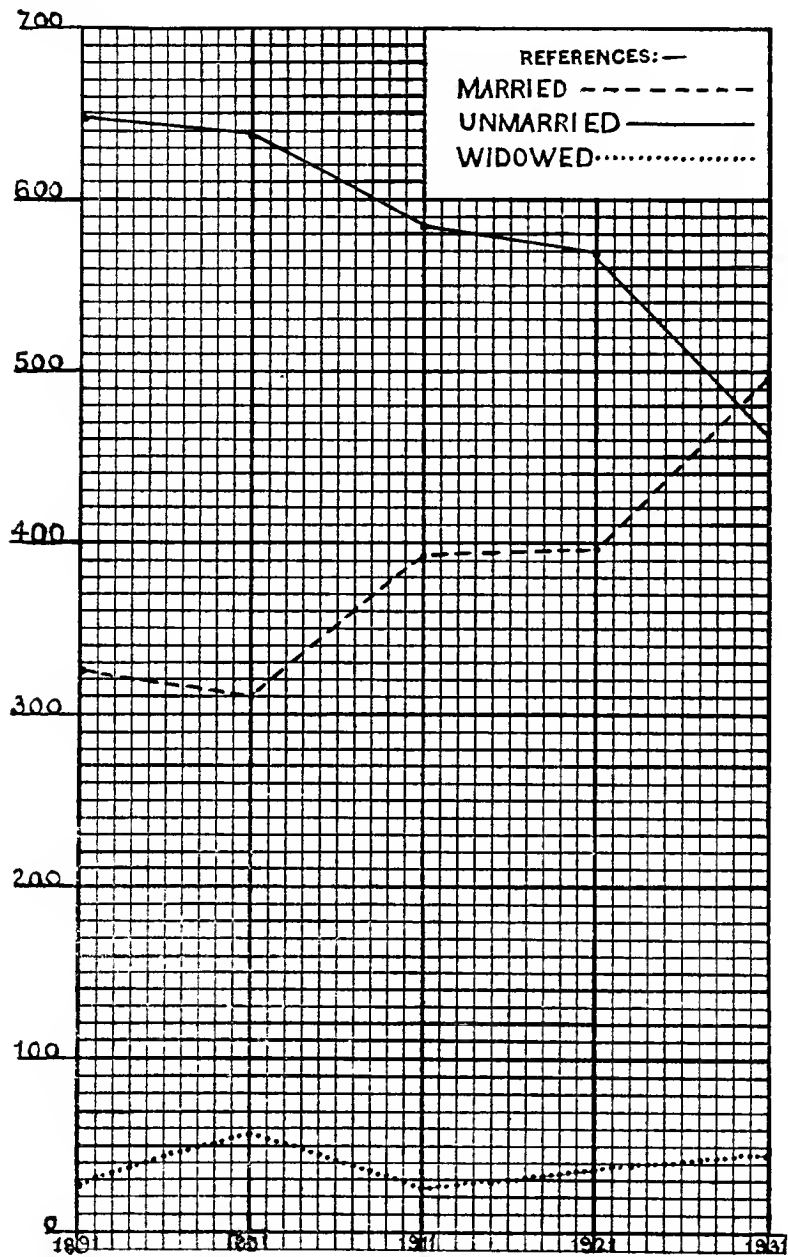
the rates of marriage and widowhood among Muslim males and females may be derived from the following chart :—



74. Christians.—Christians show a smaller proportion of unmarried now than in any of the previous decades as the married rate has considerably risen. Owing to mass conversions in certain parts of these Dominions, the Christian community has been flooded with persons in all grades of civil condition and so there are infant wives and baby widows and widowers. Imperial Table VII shows that Christians have 36 married infants under one year, of whom 25 are males.

[Chart.]

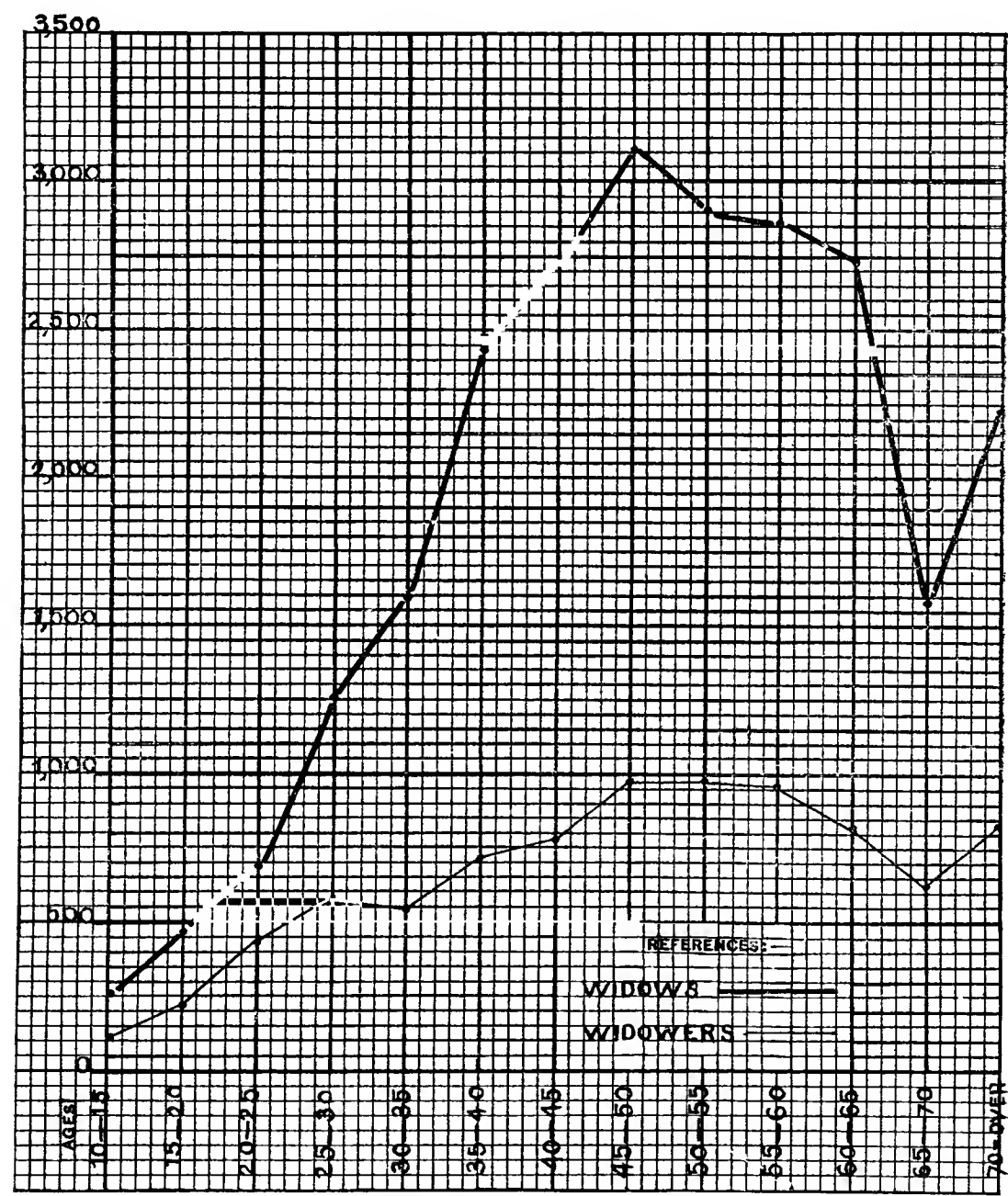
The largest number of married are between the ages of 20 and 30. The hristian community has returned 20 widows below the age of 5, 60 between and 10, and 77 between 10 and 15. The community's present civil condition as compared with preceding decades is shown by the following chart :-



The tribal communities numbering 544,789 have 46 per cent. unmarried, 48 per cent. married and 6 per cent. widowed.

[Chart

Although marriage in infancy is said to be a common practice among the tribes, only two thousand boys and three thousand girls are found to have been married before 5 years of age. The popular marriage age of girls appears to be between 20 and 25 and of boys between 25 and 30. Widowhood begins as early as marriage, there being 82 widowers and 110 widows below the age of 5. A phenomenon of the figures for widowhood among the tribes is that more husbands die than wives after the age of 10, and the enormous mortality among males may be illustrated thus :—



SUBSIDIARY TABLE I.—Distribution by Civil condition of 1,000 of each Sex, Religion and Main Age-period at each of the last five Censuses.

Religion, Sex and Age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Religions.															
Males	424	457	445	459	438	526	476	514	489	521	50	67	41	52	14
0—5	953	986	990	988	993	45	13	10	12	7	2	1	..	..	..
5—10	858	949	960	959	964	138	46	38	38	35	4	5	2	3	1
10—15	745	845	839	857	815	248	145	156	133	180	7	10	5	10	5
15—20	428	619	593	631	536	557	362	398	350	454	15	19	9	19	10
20—40	124	156	136	149	113	835	784	835	805	857	41	60	29	46	30
40—60	37	49	31	44	23	826	396	874	833	876	137	155	95	123	101
60 and over	34	41	27	36	21	691	672	734	703	723	275	287	239	261	256
Females	311	309	295	312	293	533	495	528	499	527	156	196	177	189	180
0—5	925	970	971	977	977	71	28	28	21	22	4	2	1	2	1
5—10	659	788	775	810	761	328	200	219	179	234	13	12	6	11	5
10—15	414	396	326	403	281	565	570	656	564	699	21	34	18	33	20
15—20	84	94	75	117	56	873	852	896	831	915	43	54	29	52	29
20—40	35	37	27	73	20	824	801	859	779	858	141	162	114	148	122
40—60	22	24	19	28	15	488	464	470	456	384	490	512	511	516	607
60 and over	19	24	18	21	12	250	180	132	171	111	731	796	850	808	877
Hindu.															
Males	412	448	436	453	432	532	483	523	494	526	56	69	41	53	42
0—5	952	986	989	987	993	46	13	11	13	7	2	1	..	..	..
5—10	848	947	957	959	962	147	47	41	38	36	5	6	2	3	2
10—15	725	832	824	848	803	267	157	170	141	191	8	11	6	11	6
15—20	404	588	558	607	506	579	392	432	373	483	17	20	10	20	11
20—40	121	141	117	134	98	834	797	853	819	872	45	62	30	47	30
40—60	40	49	29	43	21	815	791	873	832	877	145	160	98	125	102
60 and over	36	42	26	34	19	671	667	730	699	722	293	291	244	267	259
Females	295	297	284	306	288	539	503	537	504	533	166	200	179	196	179
0—5	916	969	968	976	976	79	29	31	22	23	5	2	1	2	1
5—10	614	769	751	795	743	370	221	242	193	252	16	10	7	12	5
10—15	369	346	270	367	223	606	617	711	598	758	25	37	19	35	19
15—20	70	75	54	102	43	883	868	915	843	927	47	57	31	55	30
20—40	31	35	25	75	18	817	793	858	775	859	152	168	117	150	123
40—60	22	23	19	28	15	463	460	464	455	523	515	517	517	517	462
60 and over	18	23	17	20	11	240	179	129	166	110	742	798	854	814	879
Adi-Hindu.															
Males	423	..	..	..	..	532	..	..	..	..	45	..	..	..	..
0—5	959	..	..	..	..	40	..	..	..	..	1	..	..	..	..
5—10	863	..	..	..	..	134	..	..	..	..	3	..	..	..	..
10—15	750	..	..	..	..	244	..	..	..	..	6	..	..	..	..
15—20	389	..	..	..	..	600	..	..	..	..	11	..	..	..	..
20—40	86	..	..	..	..	878	..	..	..	..	46	..	..	..	..
40—60	26	..	..	..	..	838	..	..	..	..	136	..	..	..	..
60 and over	26	..	..	..	..	733	..	..	..	..	241	..	..	..	..

SUBSIDIARY TABLE I. (contd.)—Distribution by Civil condition of 1,000 of each Sex, Religion and Main Age-period at each of the last five Censuses.

Religion, Sex and Age	Married					Unmarried					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Adi Hindu-Contd.															
Females	322	..	..	..	..	539	..	..	..	..	139	..	..	..	..
0—5	931	..	..	..	..	66	..	..	..	..	3	..	..	..	..
5—10	672	..	..	..	..	319	..	..	..	..	9	..	..	..	..
10—15	407	..	..	..	..	576	..	..	..	..	17	..	..	..	..
15—20	78	..	..	..	..	882	..	..	..	..	40	..	..	..	..
20—40	39	..	..	..	..	834	..	..	..	..	127	..	..	..	..
40—60	25	..	..	..	..	509	..	..	..	..	466	..	..	..	..
60 and over	17	..	..	..	..	282	..	..	..	..	701	..	..	..	..
Muslim.															
Males	468	507	499	507	489	493	437	464	448	472	39	56	37	45	39
0—5	954	988	997	998	992	44	10	3	2	6	2	2	..	..	2
5—10	879	963	982	963	981	118	35	16	35	17	3	2	2	2	2
10—15	828	936	935	937	930	169	50	61	60	67	3	4	4	3	3
15—20	581	827	821	829	789	411	164	175	163	206	8	9	4	8	5
20—40	193	251	248	262	228	774	699	727	700	747	33	50	25	38	25
40—60	40	39	41	53	38	857	836	881	843	874	103	125	78	104	88
60 and over	40	37	31	45	29	720	705	758	734	736	240	258	211	221	235
Females	360	369	357	365	340	496	441	472	457	476	144	190	171	178	184
0—5	955	980	996	996	987	42	16	4	4	11	3	4	..	..	2
5—10	834	934	945	918	924	159	59	51	74	72	7	7	4	8	4
10—15	634	712	664	693	590	354	272	325	289	402	12	16	11	18	8
15—20	156	192	214	228	157	816	774	768	735	920	28	34	18	37	23
20—40	39	45	41	63	36	841	810	859	816	837	120	145	100	121	117
40—60	22	28	20	30	18	498	467	496	459	459	460	505	484	511	530
60 and over	24	26	18	21	15	256	174	144	297	119	720	800	838	772	866
Jain.															
Males	396	446	448	442	418	523	450	468	487	508	81	104	84	71	74
0—5	892	981	964	980	988	104	17	35	17	9	4	2	1	3	3
5—10	800	946	947	961	965	195	46	50	36	33	5	8	3	3	2
10—15	672	845	860	848	809	317	140	131	139	179	11	15	9	13	12
15—20	419	591	582	598	572	560	389	409	384	407	21	20	9	18	21
20—40	161	211	236	214	188	775	710	705	735	761	64	79	59	51	51
40—60	76	81	85	78	71	710	676	719	761	752	614	243	196	161	177
60 and over	46	75	78	57	47	593	516	554	589	584	361	409	368	354	369
Females	308	286	278	259	262	540	496	518	541	543	152	218	204	200	195
0—5	894	961	973	969	977	94	36	20	26	21	12	3	7	5	2
5—10	654	805	822	791	783	337	181	170	198	208	9	14	8	11	9
10—15	402	361	356	359	312	570	604	630	620	675	28	35	14	21	13
15—20	99	80	40	18	26	858	865	923	931	936	43	55	37	51	38
20—40	60	61	20	21	11	792	773	829	830	859	148	166	151	149	130
40—60	38	22	13	9	5	524	411	431	437	453	438	567	566	554	542
60 and over	91	26	10	22	13	249	145	116	143	122	660	829	874	835	865

SUBSIDIARY TABLE I. (concl'd.)—Distribution by Civil condition of 1,000 of each Sex, Religion and Main Age-period at each of the last five Censuses.

Religion, Sex and Age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Christian.															
Males ..	462	569	584	636	648	495	396	392	310	325	43	35	24	54	27
0—5 ..	973	993	995	998	995	26	6	5	2	4	1	1	..	..	1
5—10 ..	908	989	986	990	981	91	9	13	9	18	1	2	1	1	1
10—15 ..	804	961	964	969	963	192	38	35	78	34	4	1	1	3	3
15—20 ..	513	869	859	898	879	478	129	139	101	106	9	2	2	1	15
20—40 ..	181	351	434	552	592	743	624	553	414	392	76	25	13	34	16
40—60 ..	34	44	46	104	60	848	860	890	716	851	118	96	64	180	89
60 and over ..	19	31	35	41	34	710	722	749	584	739	271	247	216	375	227
Females ..	363	436	443	480	464	512	420	448	394	418	126	144	109	126	118
0—5 ..	967	979	992	996	989	31	17	8	4	10	2	4	..	..	1
5—10 ..	795	961	862	958	971	198	36	36	42	26	7	3	2	..	3
10—15 ..	555	799	777	917	831	435	191	220	81	168	10	10	3	2	1
15—20 ..	183	346	31	413	423	795	628	655	562	556	22	26	14	25	21
20—40 ..	62	65	72	119	105	842	808	856	760	800	96	127	72	121	95
40—60 ..	40	38	45	62	33	540	511	548	491	531	420	451	407	447	436
60 and over ..	28	30	29	15	43	275	168	171	214	151	697	802	800	771	806
Tribal.															
Males ..	498	511	564	474	427	471	436	409	483	538	31	53	27	43	35
0—5 ..	958	977	991	981	981	40	22	8	12	16	2	1	1	1	3
5—10 ..	913	954	978	960	931	84	44	21	38	62	3	2	1	2	7
10—15 ..	834	861	932	808	746	163	134	162	186	246	3	5	6	6	8
15—20 ..	522	720	814	564	385	468	266	180	408	601	10	14	6	28	14
20—40 ..	140	197	272	132	74	832	757	704	824	898	28	46	24	44	28
40—60 ..	28	74	36	29	13	877	796	901	876	915	95	130	63	95	72
60 and over ..	26	36	34	42	12	766	691	788	694	760	208	273	781	264	228
Females ..	413	411	430	370	344	492	458	467	496	550	95	131	103	134	106
0—5 ..	941	981	982	967	979	57	18	17	30	20	2	1	1	3	1
5—10 ..	856	892	878	858	941	140	101	119	133	57	4	7	3	9	2
10—15 ..	604	626	750	508	399	387	361	241	471	588	9	13	9	21	13
15—20 ..	136	194	217	223	70	844	779	767	740	916	20	27	16	37	14
20—40 ..	45	49	35	34	14	879	849	911	852	939	76	102	54	114	47
40—60 ..	22	38	18	37	8	590	549	624	550	649	388	413	358	413	343
60 and over ..	31	24	26	18	10	296	257	201	205	201	673	719	773	777	789

N.B.—Figures for Adi-Hindus are included in Hindus in the preceding decades.

SUBSIDIARY TABLE II.—Distribution by civil condition of 1,000 of each sex at certain ages in each Religion and Natural Division.

Religion	MALES																	
	All ages			0—5			5—10			10—15			15—40			40 & over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
<i>State.</i>																		
All Religions	424	526	50	953	45	2	858	138	4	745	248	7	189	775	36	37	796	167
Hindu ..	414	532	54	952	46	2	848	147	5	725	267	8	181	780	39	39	784	177
Adi-Hindu ..	423	532	45	959	40	1	863	134	3	750	244	6	149	820	31	26	817	157
Muslim ..	468	493	39	975	24	1	879	118	3	829	168	3	283	670	27	40	828	132
Jain ..	396	524	80	891	105	4	792	203	5	672	317	11	217	728	55	59	695	246
Christian ..	462	495	43	973	26	1	908	91	1	804	192	4	255	714	31	31	817	152
Tribal ..	471	498	31	959	39	2	914	84	2	835	162	3	220	756	24	28	859	113
<i>Telangana.</i>																		
All Religions	439	513	48	971	28	1	897	101	2	791	205	4	203	768	29	35	798	167
Hindu ..	444	509	47	967	32	1	883	114	3	759	236	5	191	779	30	48	756	196
Adi-Hindu ..	442	511	47	799	21	..	918	81	1	829	169	2	170	801	29	25	803	172
Muslim ..	481	486	33	985	15	..	948	52	..	915	84	1	326	645	29	32	862	106
Christian ..	468	494	38	185	15	..	924	76	..	829	170	1	268	710	22	21	834	145
Tribal ..	505	465	30	966	33	1	924	74	2	854	144	2	226	752	22	25	358	117
<i>Marathwara.</i>																		
All Religions	409	539	52	935	62	1	819	175	2	699	291	10	175	782	43	39	794	167
Hindu ..	388	555	57	937	60	3	813	180	7	691	298	11	171	781	48	30	812	158
Adi-Hindu ..	404	553	43	939	59	2	808	187	5	671	319	10	128	839	33	27	831	142
Muslim ..	455	500	45	965	33	2	810	184	6	743	252	5	240	735	25	48	794	158
Christian ..	456	496	48	961	37	2	892	106	2	779	214	7	242	718	40	41	800	159
Tribal ..	437	531	32	952	45	3	904	94	2	816	180	4	214	760	26	31	860	109
<i>State.</i>																		
										FEMALES.								
All Religions	311	533	156	925	71	4	659	328	13	414	565	21	46	836	118	22	425	553
Hindu ..	295	539	166	916	79	5	614	370	16	369	606	25	40	832	128	21	409	570
Adi-Hindu ..	322	539	139	931	66	3	672	319	9	407	576	17	48	844	108	23	457	520
Muslim ..	360	496	144	955	42	3	848	151	7	634	354	12	66	835	99	22	439	539
Jain ..	307	537	156	894	94	12	654	337	9	402	570	28	69	808	123	51	458	491
Christian ..	363	511	126	966	32	2	795	198	7	504	435	11	89	831	80	37	479	484
Tribal ..	413	492	95	941	57	2	828	168	4	604	387	9	66	871	63	24	518	458
<i>Telangana.</i>																		
All Religions	313	522	165	936	60	4	662	322	16	413	564	23	44	831	123	23	390	587
Hindu ..	301	523	176	925	71	4	599	382	19	386	584	30	37	828	125	24	369	607
Adi-Hindu ..	336	505	159	945	53	2	710	283	7	427	557	16	42	832	126	23	331	646
Muslim ..	353	512	135	972	26	2	893	112	7	682	307	11	58	840	102	30	478	492
Christian ..	356	496	148	977	22	1	881	116	3	705	293	2	60	850	90	72	410	518
Tribal ..	419	486	95	1,000	..	..	902	95	3	668	325	7	33	908	59	23	506	471
<i>Marathwara.</i>																		
All Religions	309	544	147	914	82	4	656	334	10	415	566	19	48	841	111	21	460	519
Hindu ..	289	555	156	907	87	6	629	358	13	352	628	20	43	836	121	18	449	533
Adi-Hindu ..	308	573	119	917	79	4	634	355	11	387	595	18	54	855	90	23	583	394
Muslim ..	367	480	153	938	58	4	803	190	7	586	401	13	74	830	96	14	400	586
Christian ..	370	526	104	955	42	3	709	280	11	403	577	20	118	812	70	2	548	450
Tribal ..	407	498	95	882	114	4	754	241	5	540	449	11	99	834	67	25	530	445

SUBSIDIARY TABLE III.—Distribution of Main Age-Periods and civil condition of 10,000 of each Sex and Religion.

Religion and Age	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
All Religions ..	4,239	5,262	499	3,113	5,326	1,561
0—10 ..	2,564	241	9	2,446	520	23
10—15 ..	835	278	8	439	598	23
15—40 ..	765	3,129	195	188	3,412	484
40 & over ..	75	1,614	237	40	796	1,031
Hindu ..	4,122	5,338	540	2,946	5,394	1,660
0—10 ..	2,483	251	10	2,349	576	27
10—15 ..	819	302	9	392	645	26
15—40 ..	740	3,183	160	165	3,392	521
40 & over ..	80	1,602	361	40	781	1,086
Adi-Hindu ..	4,234	5,319	447	3,217	5,386	1,397
0—10 ..	2,778	239	6	2,560	511	13
10—15 ..	826	268	7	420	596	17
15—40 ..	578	3,179	119	197	3,471	443
40 & over ..	52	1,633	315	40	808	919
Jain ..	3,962	5,232	806	3,065	5,371	1,563
0—10 ..	2,243	385	12	2,234	545	31
10—15 ..	675	319	11	449	636	31
15—40 ..	887	2,974	224	278	3,251	496
40 & over ..	157	1,554	559	104	939	1,005
Muslim ..	4,678	4,930	393	3,603	4,955	1,442
0—10 ..	2,527	210	6	2,617	260	13
10—15 ..	905	184	4	668	372	13
15—40 ..	1,165	2,835	111	277	3,508	416
40 & over ..	81	1,701	272	41	815	1,000
Christian ..	4,616	4,951	433	3,626	5,115	1,259
0—10 ..	2,558	147	3	2,618	285	11
10—15 ..	930	222	4	565	442	11
15—40 ..	1,067	2,989	130	374	3,494	335
40 & over ..	61	1,593	296	69	894	902
Tribal ..	4,981	4,709	310	4,126	4,924	950
0—10 ..	3,142	198	6	3,156	355	10
10—15 ..	973	191	4	679	435	10
15—40 ..	818	2,812	88	255	3,359	244
40 & over ..	48	1,508	212	36	775	686

SUBSIDIARY TABLE IV.—Proportion of the Sexes by Civil Condition at certain ages for Religions and Natural Divisions.

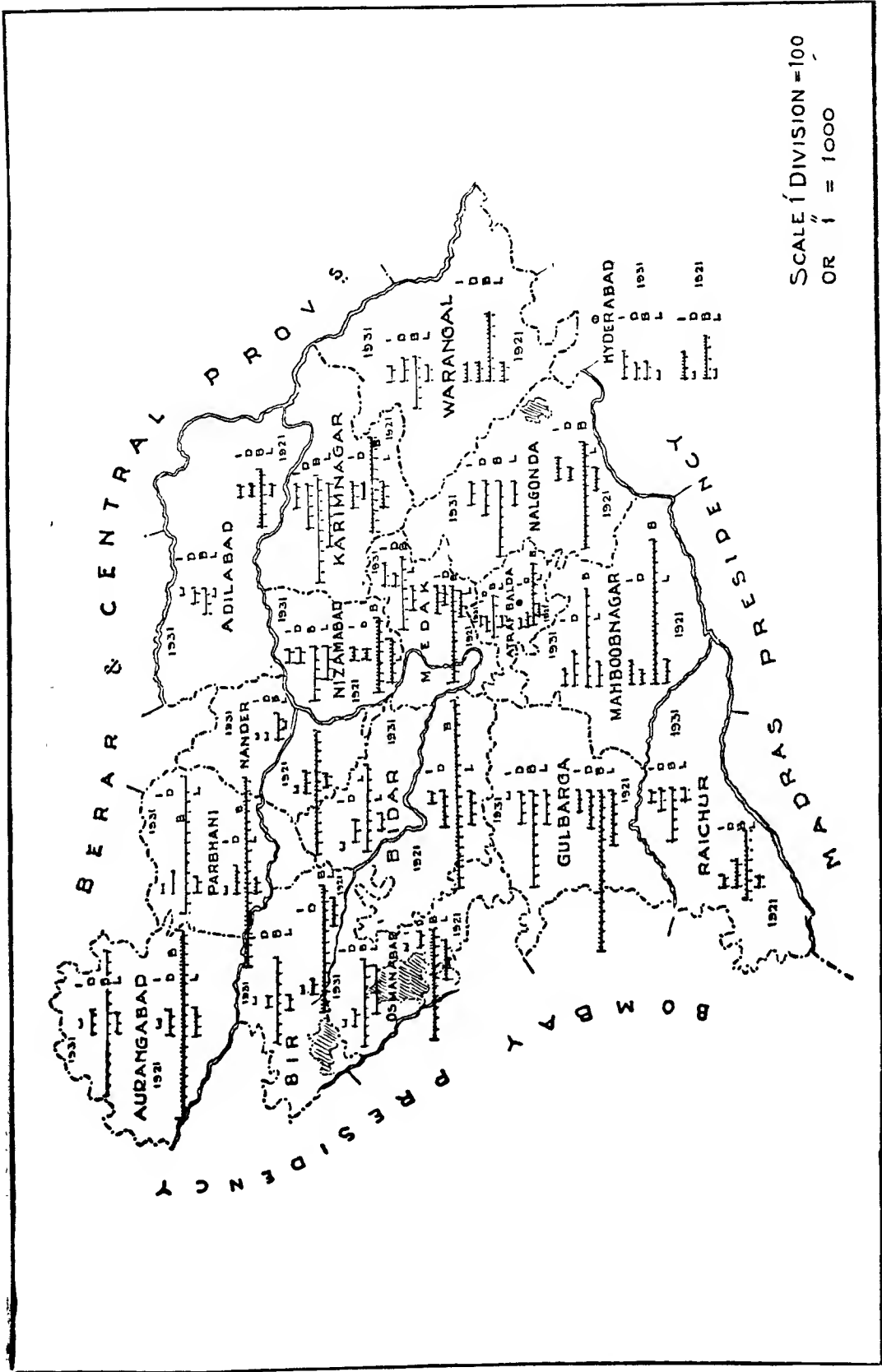
Natural Division and Religion	Number of Females per 1,000 Males														
	All ages			0—10			10—15			15—40			40 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
STATE.															
All Religions ..	704	970	3,000	915	2,063	2,572	511	2,059	2,788	236	1,048	3,202	518	470	2,930
Hindu ..	686	970	2,953	908	2,205	2,623	459	2,050	2,829	214	1,023	3,123	476	468	2,889
Adi-Hindu ..	740	894	3,049	898	2,082	2,822	332	1,038	3,632	496	2,163	2,486	745	482	2,944
Muslim ..	723	944	3,448	973	1,166	2,017	693	1,899	3,333	212	1,162	3,509	473	450	3,456
Christian ..	711	935	2,634	927	1,753	4,000	549	1,864	2,200	317	1,058	2,325	1,039	508	2,765
Tribal ..	780	985	2,890	946	1,688	1,508	658	2,148	2,524	293	1,125	2,614	691	484	3,273
Jain ..	681	904	1,709	877	1,247	2,214	586	1,759	2,384	276	885	1,957	583	532	1,584
Telangana.															
All Religions ..	678	970	3,368	897	2,779	5,954	473	2,478	5,629	209	1,049	4,233	548	420	3,015
Hindu ..	663	1,017	3,666	890	2,884	5,765	423	2,051	5,582	187	1,007	4,258	547	535	3,378
Adi-Hindu ..	705	928	3,318	888	3,095	6,148	456	2,941	6,161	261	1,068	4,296	627	265	2,726
Muslim ..	659	963	3,319	933	1,760	1,116	706	3,191	10,135	1,642	1,248	3,325	770	419	3,250
Christian ..	693	926	3,067	905	6,604	7,857	565	1,939	7,857	280	1,016	3,352	1,762	487	2,943
Tribal ..	773	991	3,008	941	1,041	1,750	650	2,194	2,532	234	1,168	2,761	743	475	3,140
Marathwara.															
All Religions ..	735	971	2,646	937	1,649	1,425	539	1,744	1,700	270	1,046	2,452	489	525	2,841
Hindu ..	713	929	2,404	940	1,764	1,679	501	2,052	1,675	245	1,040	2,386	404	424	2,472
Adi-Hindu ..	788	1,051	2,925	990	1,630	2,032	553	1,712	1,585	451	1,059	2,894	886	751	3,033
Muslim ..	778	929	3,547	1,010	1,050	1,279	682	1,561	2,318	291	1,096	3,698	291	481	3,591
Christian ..	814	985	1,309	1,038	1,268	1,923	447	1,414	786	587	1,042	849	20	650	2,000
Tribal ..	797	970	2,640	917	2,110	1,299	676	2,062	2,513	456	1,020	2,317	617	505	3,652

SUBSIDIARY TABLE V.—Distribution by Civil Condition of 1,000 of each sex at certain ages for Selected Castes.

Caste	DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION																	
	All ages			0—6			7—13			14—23			24—43			44 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu-Brahmanic.																		
Bender ..	300	523	173	977	21	2	621	359	20	276	656	68	9	734	257	2	596	402
Bhoi ..	347	457	196	965	27	8	911	72	17	220	739	41	42	648	310	13	503	484
Brahman ..	338	553	109	982	14	4	791	189	20	309	639	52	39	819	142	34	695	271
Dhobi ..	312	552	136	918	74	8	615	373	12	251	707	42	26	780	194	15	540	445
Hajjam ..	339	541	120	901	94	5	535	454	11	189	748	63	41	789	170	24	567	409
Julahi ..	342	507	151	941	56	3	698	293	9	94	854	52	22	803	175	26	370	604
Kalal ..	332	505	163	934	62	4	411	578	11	43	893	64	15	784	201	12	377	611
Kapu ..	743	84	173	929	63	8	610	374	16	128	806	66	26	742	232	15	486	499
Kumbhar ..	316	512	172	941	55	4	667	310	23	143	785	72	33	783	184	17	451	532
Koli ..	279	567	154	882	108	10	512	470	18	69	877	54	15	762	223	4	530	466
Komati ..	282	490	228	724	267	9	499	465	36	143	719	138	10	642	348	3	404	593
Kshatriya ..	347	501	152	956	40	4	669	316	15	120	822	58	21	815	164	19	457	524
Kurma ..	345	468	187	955	35	10	716	264	20	171	760	69	25	763	212	12	450	538
Lingayat ..	417	433	150	913	82	5	803	191	6	388	580	32	112	441	447	28	587	385
Lohar ..	296	519	185	897	95	8	630	351	19	171	745	84	25	754	221	9	506	485
Maratha ..	317	541	142	897	96	7	574	414	12	225	735	40	31	808	161	21	442	537
Panchal ..	352	431	217	927	69	4	791	192	17	369	577	54	61	685	254	24	353	623
Sunar ..	340	493	147	938	68	4	575	410	15	169	759	72	47	724	227	16	515	469
Sutar ..	339	510	151	942	52	6	601	383	16	177	751	72	48	726	226	23	543	434
Telaga ..	327	498	175	953	43	4	613	369	18	154	772	74	38	752	210	55	405	540
Teli ..	385	523	142	898	96	6	544	429	27	144	796	60	21	798	181	18	534	448
Uppara ..	376	434	190	892	17	1	834	147	19	191	722	87	19	800	181	5	470	525
Viswabrahman ..	389	444	167	989	7	4	718	194	88	279	613	110	7	889	104	..	465	535
Waddar ..	347	478	175	910	85	5	736	245	19	253	666	81	29	746	225	16	450	534
Yadava ..	346	489	165	893	96	11	650	301	49	269	598	133	50	718	232	26	612	362
Adi-Hindu.																		
Dher ..	335	487	178	825	170	5	568	407	25	214	689	97	38	779	183	26	499	475
Madiga ..	374	480	146	949	35	16	547	426	27	365	523	112	83	734	183	69	524	407
Christian.																		
Indian Christian ..	363	541	126	965	33	2	748	246	6	253	714	33	41	827	132	15	477	508
Tribal.																		
Chenchu ..	365	462	173	946	54	..	679	294	27	254	592	154	83	657	260	90	522	388
Erakala ..	339	469	192	940	56	4	736	253	11	321	589	90	33	776	191	25	370	605
Gond ..	364	427	209	901	96	3	788	195	17	438	493	67	37	694	169	23	383	594
Lambada ..	410	461	129	905	91	4	737	250	13	418	540	42	55	768	177	40	512	448

SUBSIDIARY TABLE V.—Distribution by Civil Condition of 1,000 of each sex, at certain ages for Selected Castes.

Caste	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION																	
	All ages			0—6			7—13			14—23			24—43			44 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu Brahmanic.																		
Bender ..	507	398	95	964	34	2	936	59	5	674	287	39	107	764	129	64	680	256
Bhoi ..	375	484	141	973	20	7	818	166	16	539	411	50	89	760	151	70	618	312
Brahman ..	342	562	96	994	5	1	978	18	4	633	325	42	78	840	82	50	699	251
Dhobi ..	424	494	82	945	54	1	723	264	13	504	425	71	106	851	43	35	839	126
Hajjam ..	446	489	65	941	55	4	824	171	5	459	521	20	81	835	84	47	878	75
Julahi ..	374	531	95	962	33	5	812	175	13	307	665	28	55	813	132	34	693	273
Kalal ..	390	538	72	967	31	2	531	461	8	401	573	26	86	827	87	81	731	188
Kapu ..	389	515	96	922	60	18	820	162	18	444	512	44	93	819	88	51	678	271
Kumbhar ..	395	530	75	948	50	2	784	212	4	388	595	17	78	858	64	43	692	265
Koli ..	459	477	64	984	13	3	856	136	9	320	650	30	64	857	79	79	648	273
Komati ..	393	508	99	925	73	2	715	277	8	582	371	47	135	712	153	56	645	299
Kshatriya ..	434	496	70	964	31	5	810	183	7	434	533	33	89	841	70	50	722	228
Kurma ..	418	448	134	976	17	7	833	150	17	483	467	50	38	838	124	46	583	371
Lingayat ..	489	426	85	962	35	3	902	94	4	673	310	17	116	811	73	54	673	273
Lohar ..	393	475	132	957	38	5	845	141	14	529	414	57	64	817	119	26	615	359
Maratha ..	417	505	78	975	19	6	814	174	12	529	444	27	84	830	86	38	825	137
Panchal ..	379	505	116	885	113	2	572	426	2	402	576	22	203	745	52	24	572	404
Sunar ..	360	531	109	949	48	3	728	268	4	282	681	37	60	773	167	17	701	282
Sutar ..	390	506	104	952	43	5	799	193	8	411	563	26	92	753	155	61	679	260
Telaga ..	415	510	75	964	34	2	863	131	6	444	555	31	82	847	71	30	621	249
Teli ..	394	527	79	922	74	4	764	219	17	329	620	51	78	838	84	37	744	219
Uppara ..	404	527	69	989	10	1	911	87	2	370	600	30	51	889	60	20	770	210
Viswabrahman ..	393	516	91	990	8	2	912	72	16	484	469	47	37	891	72	38	693	269
Waddar ..	437	478	85	920	76	4	779	201	20	416	521	63	72	808	120	43	722	235
Yadava ..	363	489	148	936	56	8	762	189	48	371	509	120	43	776	181	26	633	321
Adi-Hindu.																		
Dher ..	444	468	88	957	35	8	809	172	19	486	408	106	120	792	88	71	728	201
Madiag ..	447	451	102	946	39	15	884	95	21	552	379	69	131	762	107	76	774	250
Christian.																		
Indian Christian ..	459	500	41	973	25	1	869	129	2	540	452	8	71	894	35	30	786	184
Tribal.																		
Chenchu ..	414	476	110	974	26	..	924	76	..	449	534	17	73	805	122	60	610	330
Erakala ..	414	440	146	981	19	..	887	109	4	463	491	46	74	737	189	40	560	400
Gond ..	474	450	76	943	53	4	857	129	14	515	425	60	189	715	96	53	763	183
Lambada ..	469	509	22	956	43	1	825	174	1	510	487	3	141	839	20	136	784	80



CHAPTER VII.

INFIRMITIES.

75. General.—It was at first proposed by the Census Commissioner for India to drop this enquiry altogether ; but there being in India few ordinary means of obtaining statistics of any kind on these subjects the enquiry was instituted as on previous occasions. The chief reason which apparently weighed with the Census Commissioner for India for so seriously proposing to drop this important investigation was, firstly that the enumerators are generally apt to misinterpret the instructions with regard to infirmities ; secondly that, having no medical knowledge, they are unable to diagnose diseases, and thirdly that the persons enumerated are for obvious reasons predisposed to conceal facts.

This is not peculiar to India alone. In far more civilised countries such as England and the United States of America, the value of statistics of infirmities collected by the census staff is discounted. Since 1881, when the English Census Commissioners stated their decided opinion that statements made by persons as to the deficiencies, mental or physical, of their children or other relatives were not worth the cost and labour of collection or tabulation, comments upon figures for infirmities have been considerably restricted. In the U. S. A., as the results of 1890 census were unsatisfactory, no enquiry as to infirmities was made in the following decade. Subsequently, however, the inquiry was confined to blindness and deaf-mutism. Coming nearer home, Major W. S. J. Shah, I.M.S., the Superintendent of the Yarávada Lunatic Asylum, made out a strong case in 1920 for the Bombay Government to move the Government of India for abandoning enumeration of lunatics as such figures were incorrect and misleading. The Government of India, while admitting that infirmity statistics collected at the census were inaccurate, thought that the census figures “ though inaccurate are of some interest and value because the errors are fairly constant from census to census and the ratio of variation affords some guide to the growth or decline of a disease. The statistics also give some clue to the territorial and racial distribution of the infirmities ”.

76. Statistical Reference.—Subject to such limitations the figures for insanity, deaf-mutism, blindness and leprosy have been compiled and presented in Imperial Table IX—parts I and II. I have this time added to the prescribed Imperial Tables a State table showing infirmities by religions, another for selected castes, races and tribes, and a third showing the occupations of infirm people. The subsidiary tables at the end of this chapter may also be referred to.

77. Infirmities.—Persons afflicted with the various infirmities are shown below in comparison with such in the preceding censuses :—

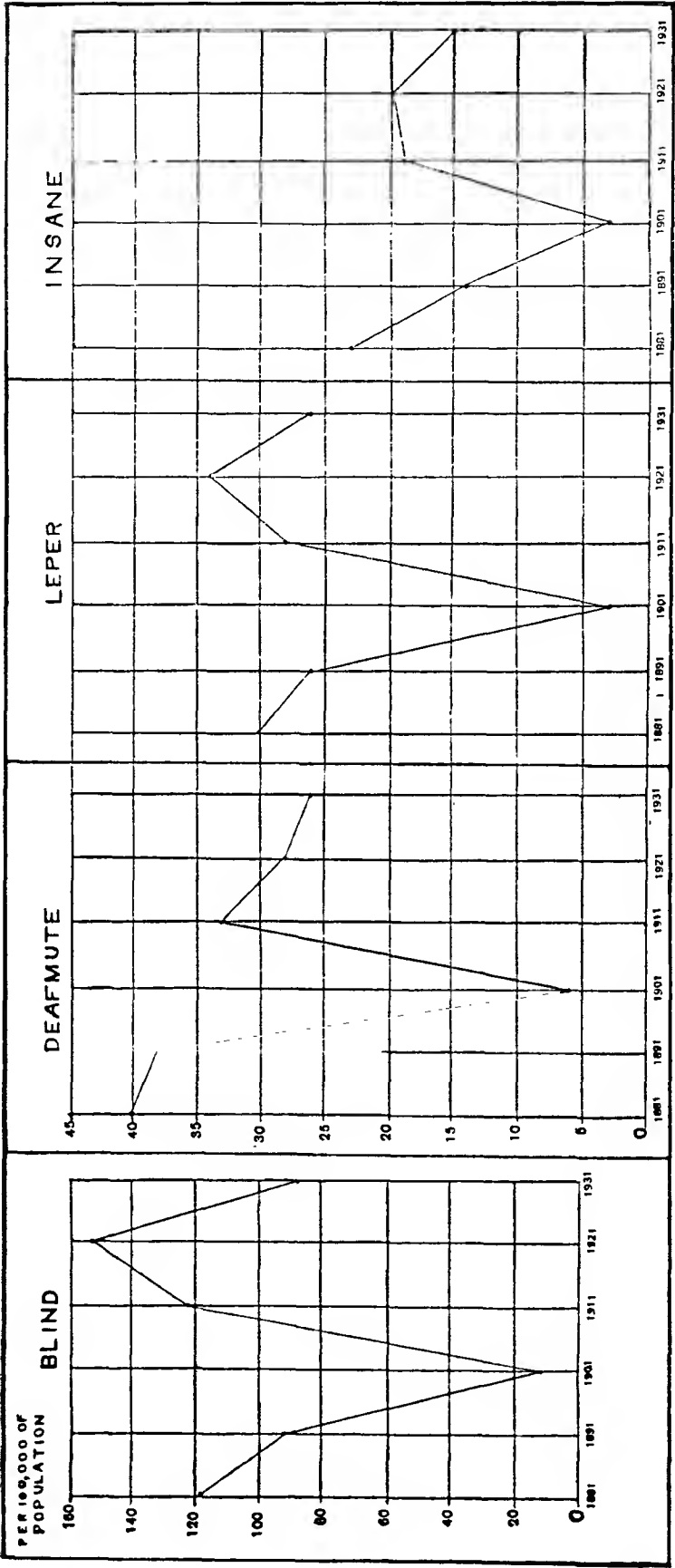
	1931	1921	1911	1901	1891	1881
Insanity	2,200	2,519	2,560	334	1,584	2,205
Deaf-mutism	3,742	3,410	4,421	627	4,419	3,873
Blindness	12,516	19,138	16,263	1,344	10,632	11,723
Leprosy	3,738	4,214	3,758	330	2,977	2,989
	22,196	29,281	27,002	2,635	19,612	20,880

The figures for 1901 are apparently an under-estimate. Such a precipitous fall in a decade from nineteen thousand to two thousand and odd is incredible. The report for that year remarks that the figures demonstrate that during the last two decades there was a marked decline in the number of persons afflicted with the above infirmities and adds that “it was probably due to the conscientious and intelligent discharge of duties on the part of the enumerators employed in 1901 and the consequent elimination from the account of persons blind of one eye, people either deaf or dumb, and folks afflicted with white leprosy”. But the instructions to enumerators in 1911 were the same as in the preceding decade, and the result was that the total afflicted was ten times more than that of 1901. The Bombay Presidency census referring to the general violent decreases in 1901 remarks that in some Provinces the decrease was more pronounced than in Bombay, for instance “in Hyderabad State where the fluctuation was so violent that infirmities almost disappeared”.

Barring this apparently phenomenal fall in 1901, the variation of the number of persons afflicted with these dire infirmities from decade to decade appears reasonable and is illustrated in the chart opposite this page :—

[*Chart.*

Variation in the number of Infirm Persons since 1881



78. Distribution in Natural Divisions.—The incidence of the afflictions in the two natural divisions, Telangana and Marathwara, is shown in the inset table.

Division	Per 10,000 of population				
	Total	Insane	Deaf-mute	Blind	Leper
Telangana ..	15	2	3	7	3
Marathwara ..	16	1	3	10	2

For every ten thousand of their respective population, the proportion of deafmutes is identical in both the divisions, while that of the blind is higher in Marathwara than in Telangana. Under other infirmities Telangana leads Marathwara.

On the whole, however, the total number of persons afflicted represents roughly one in a thousand.

79. Distribution by Sex.—Of the persons afflicted with the various infirmities, 57 per cent are males and 43 females, and the sex ratio in the previous censuses is exhibited in the margin.

Year	Males	Females
1931 ..	57	43
1921 ..	54	46
1911 ..	56	44
1901 ..	66	34
1891 ..	61	39
1881 ..	78	22

80. Insanity.—Apart from errors caused by intentional concealment there are certain unintentional errors as well to take note of, namely the inclusion of persons who, though weak-minded are not actually insane.

“In some countries” “says the Census Commissioner for India,” “an attempt is made at the census to distinguish between the violent form of mental derangement, or insanity properly so-called, and idiocy. Even in Europe, however, it has been found almost impossible to separate the two classes of mental disease, and in India the difficulty would be far greater”. Our figures, in all probability, include both classes.

In the Hyderabad State the incidence of insanity, as judged by the figures, appears to be steadily on the wane. For every one hundred thousand of population, there were twenty-three insane in 1881, fourteen in the following decade, three in the next, twenty each in 1911 and 1921, and now there are fifteen.

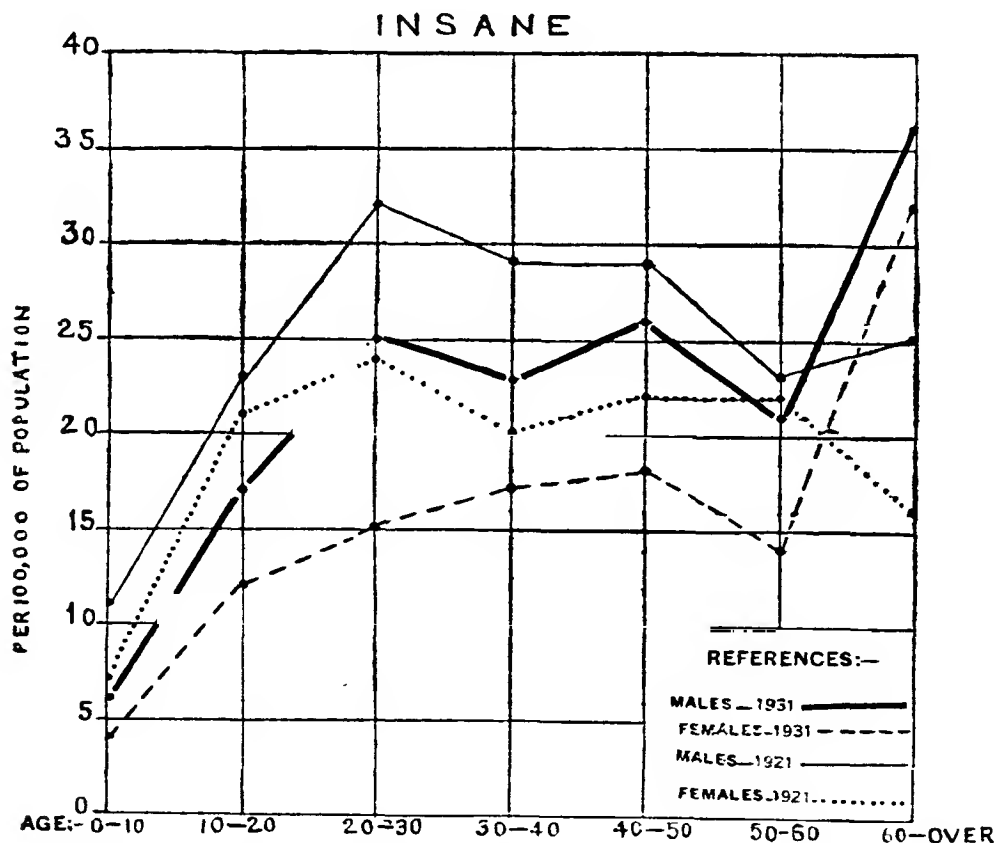
Seventy-five per cent. of the insane are found in Telangana and the rest in Marathwara. The existence in Hyderabad City of a Lunatic Asylum, which draws in patients from all parts of the State, and had 155, comprising 125 males and 30 females, on the rolls on census day, does not alone account for such a high percentage in Telangana. Since 1881, the census figures have shown that insanity is far more wide-spread in Telangana than in the other natural division. The causes are mental strain, want and worry, indulgence in intoxicants and narcotic drugs and other intemperate habits. Apparently these are less apparent in Marathwara than in Telangana. Next to the city of Hyderabad, where 287 insane persons have been registered, Karimnagar district has returned the largest number (268), followed by Medak (234) and Nalgonda (213). In the other natural division, Raichur, which has suffered from a succession of bad crops and poverty in consequence, shows the largest number, 103, as compared with 131 in the previous decade. Gulbarga and Bidar, which, in the preceding decade, were parallel to some of the Telangana districts as far as the number of insane persons was concerned, have now fallen in line with the neighbouring districts in Marathwara.

Insanity is widespread among Brahmanic Hindus, one out of ten thousand persons being stricken with it. The actual figures are 766 males and 541 females. It is rather difficult to suggest any clear connection between insanity and social status; but State Table III “B” seems to indicate that insanity is an affliction very largely prevalent among the industrious and hard-working classes, whose occupation lies out of doors and who are exposed to the rigours of weather. Yadavas have returned 182

insane, males and females being in equal proportion ; Marathas 155, of whom 87 are females ; Kapus 138, males and females being nearly equal in number ; Lingayats 126, of whom 66 are males ; Telagas 96, males and females being in the ratio of 5 to 4. Muslims return 396, representing 2·6 per ten thousand of the community and Christians 32 or 2·1 per ten thousand of their population. Adi-Hindus and Tribal communities have one each per ten thousand. The proportion of females to a hundred males is highest among the tribes, being 84. Among Madigas insane persons number 175, of whom 110 are males, and among Dhers 132, the ratio of male to female being 10 to 3. Among the tribes, where 90 insane persons have been found, 26 are Gonds, 23 Lambadas and 12 Erukals. The remainder is contributed by the other tribes.

An examination of the age statistics for insanity reveals one striking fact : that persons between the ages of 20 and 30, a period when men and women are liable to suffer from mental worries due to sex passions and trials of life, suffer the most. Insanity is not so common either among children or those past fifty, who have faced the wear and tear of life.

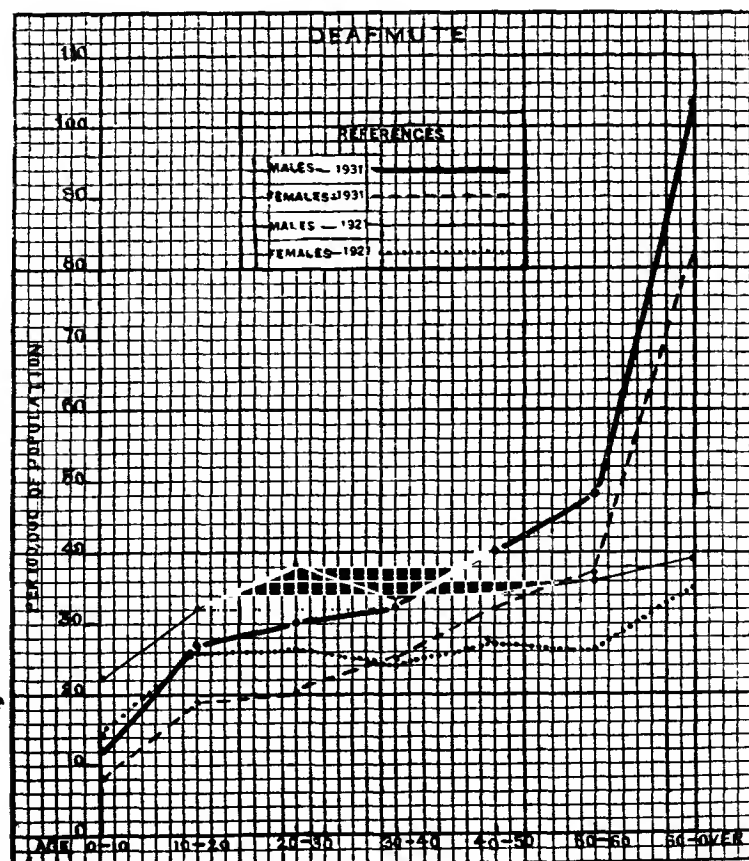
The number of insane males exceeds that of females at all ages except in the last stage of life, *i. e.* 70 and over. Women generally lead a secluded, though monotonous life, and are restrained from the excesses of various kinds which men indulge in. Their work is lighter and they suffer less from hardship, exposure and anxiety ; they are, therefore, less liable to be afflicted with mental diseases. The following diagram compares the incidence of insanity among males and females in the different age-groups for 1931 and 1921.



In the Lunatic Asylum in Hyderabad City, 1,135 persons were treated during the decade, of whom 903 were men and 232 women, all adults. The Muslim community sent in 505 men and 126 women, 85 being in the Asylum on enumeration day. Hindus 299 men and 70 women. Christians 9 men and 7 women and others 92 men and 27 women. Barring 313 cases for which causes of insanity are not ascertainable, melancholy accounted for 105, alcohol and narcotics 137, epilepsy 65, over-study 25, puerperal 20, shock 69, and fever 11.

81. Deaf-Mutism.—At censuses up to and including that of 1911 it was laid down in the instructions that only those persons should be shown who are deaf and dumb from birth, but since 1921 this limitation has been removed as true deaf-mutism is a congenital defect.

The figures for the deaf-mute show an increase of ten per cent. over the previous decade. The increase is not shared by all parts. While Telangana has registered a rise of sixty-eight per cent. Marathwara shows a fall of twenty-four per cent. One noteworthy feature is that the incidence of deaf-mutism is to a certain extent in correspondence with that of insanity, pointing to the probability that in some cases insane persons are also deaf-mutes. Of course, as in the past, no figures were collected for dual infirmities but it is a well known fact both in east and west that these two infirmities co-exist to a large extent. Karimnagar, which is first among the districts in respect of the number of persons afflicted with insanity, has returned the largest number of deaf-mutes. The other noteworthy figures are Mahbubnagar 329, Nalgonda 324, Gulbarga 315, Warangal 255, Aurangabad 251, Raichur 246, Bidar 235 and Parbhani 211. Although deaf-mutism is a congenital defect, yet where it is associated with insanity, the popular belief is that it is the work of evil spirits. The treatment which such sufferers are subject to at the hands of devil dancers and exorcists is so severe that the afflicted are short-lived. In deaf-mutism, Jains, though a small community, head the list with 6 per ten thousand persons, closely followed by Christians with 5. Muslims report 4, Adi-Hindus 3 and Brahmanic Hindus, Arya Samajists and the Tribal communities 2 each per ten thousand. Among Jains there are twice as many females as there are males suffering from this infirmity. The ratio of male to female deaf-mutes among Arya Samajists is equal. Adi-Hindus have 85 and the Tribes 75 females respectively per 100 males. As will be seen from the table the number of deaf-mute is largest at the age of 25-30 and steadily declines thereafter. Males preponderate over females at all age-periods. This phenomenon is common to most forms of congenital malformation. The incidence of deaf-mutism in the decade under review as compared with the preceding decennium according to sex and age is illustrated in the subjoined diagram.



82. Blindness.—The instructions provided for the entry only of persons who are totally blind of both eyes.

Year	Number of blind	Males	Females
1931 ..	12,516	6,480	6,036
1921 ..	19,138	9,493	9,645
1911 ..	16,263	8,287	7,976

There has been an appreciable fall in the number of the blind in comparison with the preceding two decades. Taking the Dominions as a whole, there are 6,622 fewer blind persons in 1931 than ten years ago and 3,747 less than in 1911.

The prevalence of the infirmity is primarily determined by climate, the other causes of blindness being small-pox, purulent ophthalmia, application of drastic remedies for diseases of the eye, want of cleanliness, bad and insufficient food, dark and ill-ventilated habitations and senile decay.

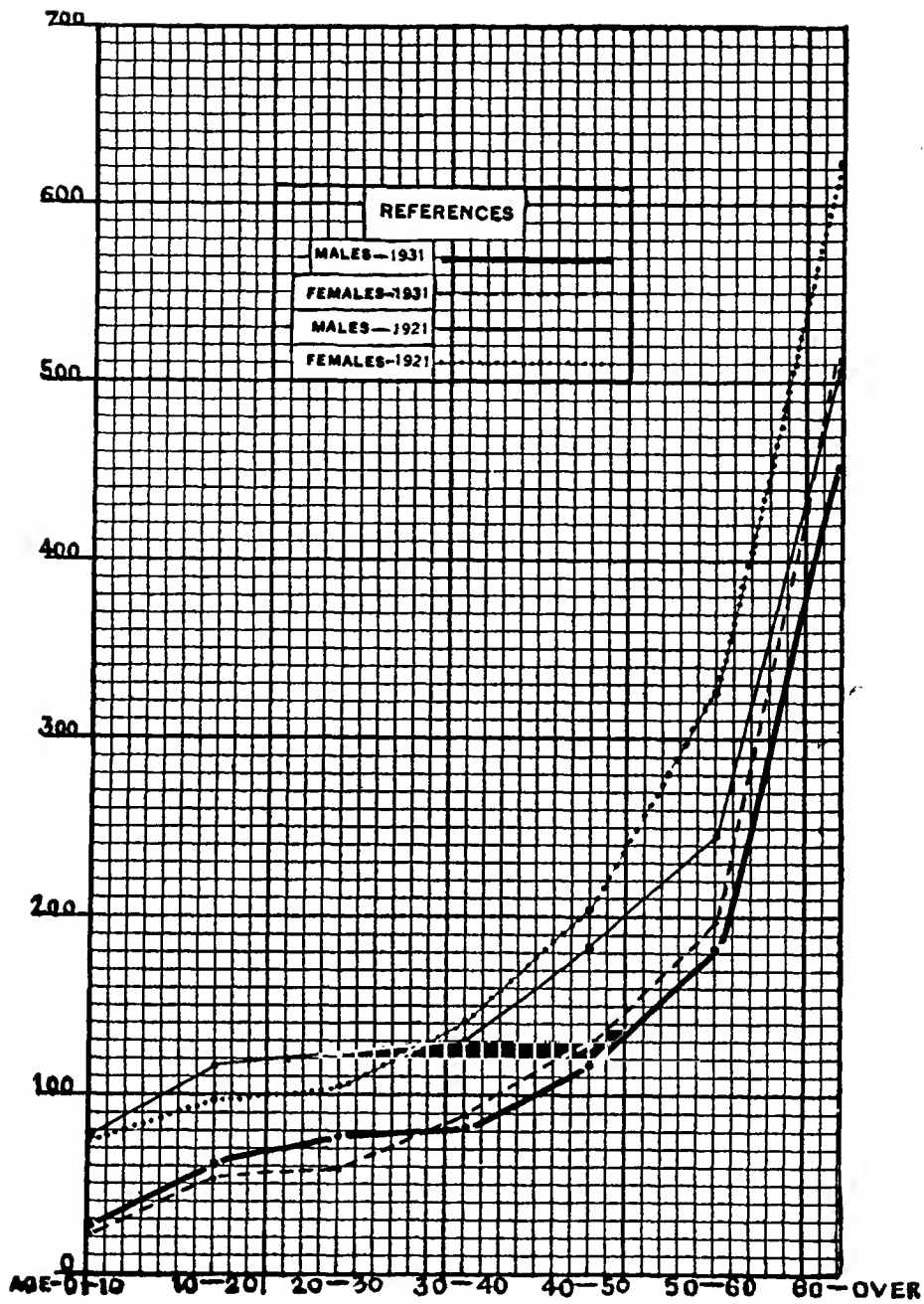
Fifty-seven per cent. of the blind are found in Marathwara which is subject, in the summer, to a comparatively greater intensity of heat and glare and dust-laden winds. Black cotton soil is highly prejudicial to the eyesight. Of the Marathwara districts, Aurangabad holds the foremost place for blindness, closely followed by Parbhani. In Telangana, Karimnagar district, which figures prominently under insanity and deaf-mutism, carries about a thousand blind persons, followed by Mahbubnagar.

The excess of males over females has been constant practically at all censuses, except in 1891 and 1921 and the reasons advanced for a larger number of women being afflicted with this infirmity at these two censuses were that women had been more confined to ill-ventilated and smoky houses than men and did not have easy access to hospitals for treatment.

Jains again stand foremost in the matter of blindness, the number of afflicted representing 31 per ten thousand of their population. Such a disproportionately large number of blind Jains is in all probability accounted for by immigrants from other parts of India. The community is noted for its charity and it is matter of common knowledge that where charity and philanthropy abound the number of infirm persons abounds also. The tribal communities claim 12 blind per ten thousand, Muslims and Christians 10 each, Brahmanic Hindus 8, Arya Samajists 5 and Zoroastrians 4 per ten thousand of their respective populations. Among Adi-Hindus blindness appears to be very rare but the high proportion of blindness among Christians seems to indicate that the Adi-Hindu community has been rid by conversion to Christianity of a large number of blind persons. One great social evil, which is a fruitful source of blindness in the case of women, is early marriage and child-bearing which shatters their physical condition. The proportion of male to female blind during the past two decades according to various ages is shown in the following chart :—

[Chart.

BLINDNESS



The actual numbers of blind males and females of each community will be of interest. They are exhibited in the marginal table.

		Males	Females
Brahmanic Hindus	..	3,900	3,882
Adi-Hindus	..	1,085	1,259
Muslims	..	970	509
Tribes	..	404	259
Christians	..	69	77
Jains	..	35	33
Arya Samajists	..	10	8
Sikhs	..	4	4
Zoroastrians	..	3	5

The only noteworthy difference between sexes occurs against "Muslims" and "Tribes" and no reason for this can be ascribed. For detailed information on the incidence of blindness among the different castes, State Table III "B," appended to the Imperial

Tables Volume, may be consulted. Blindness is not hereditary but in some cases it is congenital. Therefore the figures are low in the early years.

83 Leprosy.—It is usually difficult for a layman to distinguish leprosy

Year	Total	Males	Females
1931 ..	3,738	2,630	1,108
1921 ..	4,214	2,970	1,240
1911 ..	3,758	2,762	996
1901 ..	330	236	94
1891 ..	10,508	2,598	7,910
1881 ..	2,989	2,117	872

from other diseases such as leucoderma, yaws and syphilis, and in the earlier stage he cannot detect the disease at all. Besides, the danger of wilful concealment is greatest in the case of leprosy, especially where the leper is a woman in a respectable family. At the present census 3,738 persons were returned as lepers, as compared with

4,214 in the previous decade, a decrease of eleven per cent. Variation in numbers from decade to decade is shown above.

The figures for 1891 and 1901 are such that they need not be taken into account. Barring these two glaring defects in enumeration, the decennial variation appears rational. From the map of incidence of various infirmities it is seen that both Osmanabad and Karimnagar districts are leper-ridden and they have registered a rise of 86 and 336 respectively during the decade. Nalgonda has also shown a rise in the number of lepers by 26. All the other districts, notably Gulbarga, Nizamabad, Bidar, Bir, and Nander, show a fall during the same period. This distribution does not support the theory commonly held that rice-eaters in Telangana are more susceptible to an infection of the disease than others. It is probable, as the Indian Leprosy Commission of 1891 held, that unhygienic surroundings, deficient or improper food, poverty, exposure and such diseases as syphilis are all factors of great importance in reducing the vital powers of the organism and rendering it more susceptible to an attack.

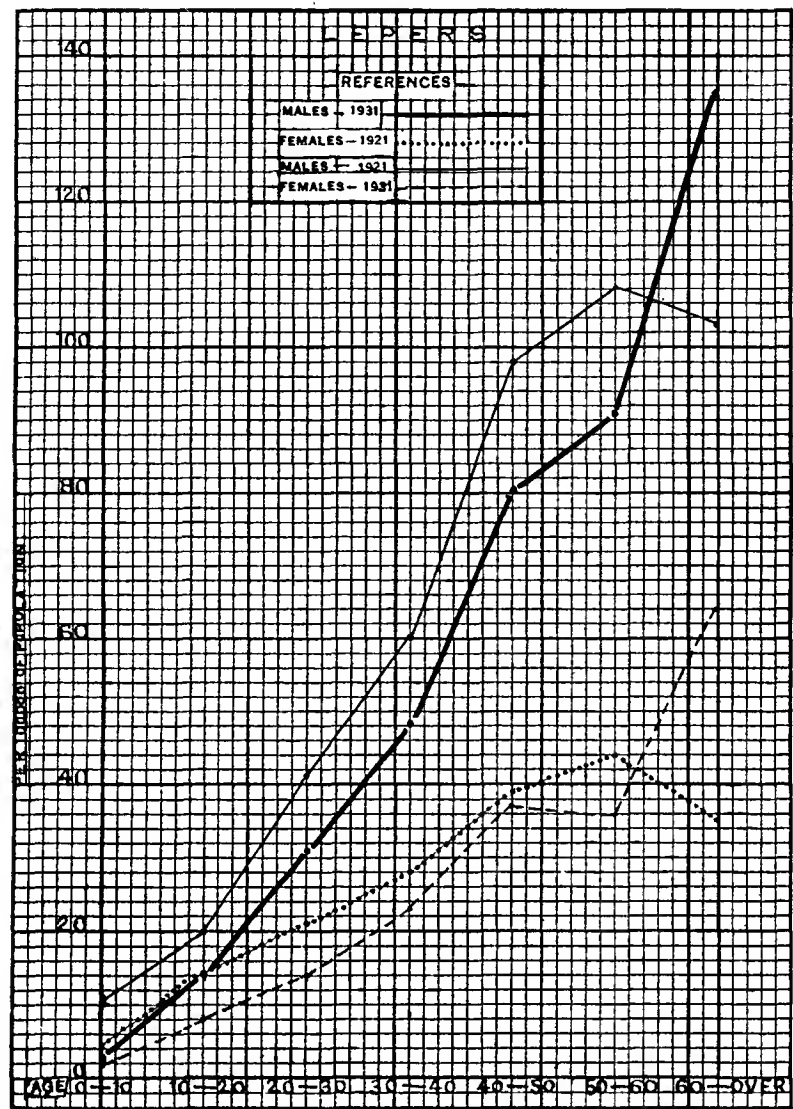
Nor is the distribution a true representation of the extent to which leprosy is prevalent. Doctor John Lowe, M.B., the Medical Officer of the Leper Hospital, Dichpalli, in a special note, extracts of which are published in an appendix at the end of this chapter, remarks that in Nizamabad taluk alone, in which Dichpalli is situated, "there are undoubtedly over 1,000 lepers", whereas the census figure for the whole district is only 346. Referring to Hyderabad City, where only 58 lepers have been registered, he says "we have seen at least 600 patients who live in the City, and as many as 150 have been seen on one day". For the whole State Dr. Lowe estimates a leper population of 60,000 and observes that "it is frequently found in British India that the true number of lepers is ten times the census figure, and that it is quite impossible for any non-medical authority to get any true estimate of the number of lepers in a large area such as Hyderabad".

The incidence of leprosy among Brahmanic Hindus is great. Brahmos, Sikhs, Zoroastrians, Buddhists and Jews are absolutely free from this dreadful disease. Adi-Hindus and Jains report three per ten thousand of their respective population, Muslims 2, Christians and Tribals one each for 10,000.

As far as the census figures show males suffer from leprosy in greater number than females in the ratio of two to one, and the sex-curves according to decennial age-periods for the present and the previous censuses are interesting. The following chart illustrates the incidence of this dire disease among males and females in the various age groups as compared with 1921.

[Chart.]

LEPERS, MALE AND FEMALE, IN AGE GROUPS.



Among Christians there are nearly as many women as there are men suffering from leprosy. The sex constitution in each community is as shown in the margin.

	Males	Females
Brahmanic Hindus ..	1,638	618
Adi-Hindus ..	604	362
Muslims ..	295	90
Tribes ..	73	25
Christians ..	14	12
Jains ..	5	1
Aryas ..	1	..

In comparison with the previous decade both male and female lepers have decreased at all age-periods except the last.

There is only one Asylum and Hospital in this State for the treatment of lepers. It was started by the Wesleyan Mission authorities at Dichpalli in 1916 and is largely supported by His Exalted Highness the Nizam's Government. The institution has also received assistance in the shape of building endowments from several prominent citizens of Hyderabad, Nawab Salar Jung Bahadur's ward being the latest addition. The institution is a model leper hospital where the latest and most efficient treatment is available and the name "Home for Lepers" was changed in 1337 Fasli (1928) to "Leprosy Hospital".

At the time of the 1921 census, there were in Dichpalli 268 patients (207 men and 61 women). In November 1930 there were 417 (333 males and 84 females). These figures need to be considered in the light of other facts. In 1921 all patients suffering from leprosy were admitted, as there was sufficient accommodation. Since 1926 the institution has been over-

crowded and at least 1,000 patients have been refused admission owing to lack of accommodation. During the year 1930, 260 patients were refused admission. Before 1921 practically no patients were discharged from the Institution, but after that date several hundreds of patients have been discharged. All these facts indicate that during the decade 1921-30 probably ten times as many patients have gone there as went during the five years ending 1921. This does not necessarily mean an increase in the incidence of leprosy. This increase in the number of patients is entirely explained by the fact that the institution is becoming widely known, largely because the treatment given has yielded beneficial results in many cases.

An out-patient clinic was established during the decade at Dhoolpet, Hyderabad City, and work was carried on under the management of the Dichpalli institution. It was taken over by the Civil Medical Department in Khurdad 1339 Fasli (April 1930). There is another out-patient clinic at Nizamabad in charge of a trained Government medical officer.

Every year about a dozen medical officers are being specially trained in the modern treatment of leprosy. The trained medical officers on their return to their stations start clinics at their dispensaries.

84. Occupation.—Enumeration of occupations of persons afflicted with one or other form of infirmities is a special feature of the census this time. State Table III "C", appended to the Tables Volume, may be referred to for any special information that may be desired. The time at my disposal being limited, a description of the occupations followed variously by the blind, lunatic, deaf-mute and leper could not be classified. Such information would be extremely interesting and useful to the public in general and to the department of public health in particular. There is, however, no use denying the fact that in the absence of legislation even lepers, not totally deformed and disabled, are engaged in small trades pertaining to the daily needs of life.

Of the 22,196 persons suffering from these principal infirmities, 8,321 persons have been returned to be principal earners in some form or other; 4,650 working dependants and 9,225 non-working dependants. The proportion of male to female among principal earners is 54 to 29, among working dependants 22 to 23, and among non-workers 7 to 6.

Production of raw materials, such as exploitation of animals and vegetation as well as minerals, provides occupation for 1,110 persons; 12 live on land rent; 360 are cultivators; 535 are labourers; 168 raise farm stock; 32 are fishers and hunters and 3 exploit minerals. How many of them are lepers, lunatics, blind and deaf-mute, figures do not show. 98 persons pursue various other industries; some of them are employed in transport and trade relating to preparation and supply of material substances. Public Administration and Liberal arts which include religion, medicine, education, law and sciences claim 30 persons, of whom three are women. Persons of independent means number 4, domestic servants 189, of whom 132 are women, and miscellaneous occupations claim 15, all males. What are termed "unproductive" occupations are followed by as many as 6,775 persons, of whom 2,356 are females. They are either inmates of jails, asylums and orphanages or beggars and vagrants.

SUBSIDIARY TABLE 1.—Number Afflicted per 100,000 of the population at each of the last six Censuses

District and Natural Division	INSANE						DEAF-MUTE					
	Males			Females			Males			Females		
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1891	1901	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ..	18	23	23	4	18	30	12	17	15	2	10	16
Telangana	26	30	34	6	24	36	17	24	25	2	15	19
Hyderabad City	89	86	82	49	43	84	30	40	30	13	11	9
Atraf-i-Balda	22	16	26	1	25	33	19	21	21	..	18	17
Warangal ..	16	19	25	5	24	41	14	14	27	..	17	20
Karimnagar ..	25	24	34	2	20	40	18	28	24	1	13	28
Adilabad ..	10	22	27	2	25	7	7	15	19	2	14	8
Medak ..	35	42	43	3	32	38	28	36	33	3	16	25
Nizamabad ..	28	45	27	4	24	32	19	29	22	3	16	12
Mahbubnagar..	21	29	23	1	13	38	12	28	24	1	12	21
Nalgonda ..	22	19	30	..	24	40	15	24	33	..	14	19
Marathwara.	9	16	12	2	12	27	7	10	6	1	6	15
Aurangabad ..	11	18	7	2	17	36	9	7	4	1	5	19
Bir ..	10	19	12	2	10	37	6	8	6	1	7	22
Nander ..	4	13	12	3	13	23	3	6	7	3	7	14
Parbhani ..	12	11	10	4	13	32	8	8	4	..	5	22
Gulbarga ..	5	21	15	2	9	22	5	14	10	2	5	13
Osmanabad ..	11	15	9	2	24	22	11	6	3	..	4	11
Raichur ..	12	13	9	..	10	7	10	15	4	..	6	6
Bidar ..	10	16	16	1	16	25	4	11	8	..	9	9

SUBSIDIARY TABLE I. (concd.)—Number Afflicted per 100,000 of the Population at each of the last six Censuses.

District and Natural Division	BLIND												LEPER											
	Males						Females						Males						Females					
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
STATE	88	150	122	15	100	128	85	157	121	9	84	110	36	47	41	4	39	42	16	20	15	2	13	18
Telangana	72	113	109	9	84	105	72	117	109	6	70	86	37	40	42	4	34	32	17	19	17	1	12	14
Hyderabad City	40	89	48	21	60	93	33	111	38	17	57	67	15	23	13	5	33	25	9	9	7	2	17	16
Atraf-i-Balda	93	137	132	7	116	145	77	109	135	2	105	128	26	37	42	..	45	40	15	9	14	..	8	14
Warangal ..	48	69	82	10	27	88	46	75	76	5	64	71	18	24	30	4	24	24	9	15	16	1	13	13
Karimnagar ..	96	83	91	5	63	99	75	91	79	3	46	88	71	32	39	3	27	34	25	18	14	..	9	12
Adilabad ..	29	100	86	12	64	76	41	74	103	4	57	94	15	20	19	4	38	30	8	10	14	2	11	26
Medak ..	35	132	135	10	106	144	113	162	151	5	124	106	45	57	9	7	90	62	23	29	22	..	22	22
Nizamiabad ..	87	163	108	8	51	70	83	135	100	8	38	56	78	142	87	4	39	38	32	56	35	5	15	17
Mahbubnagar ..	97	170	181	11	100	175	99	203	186	9	96	121	30	39	35	6	22	26	15	20	15	2	10	12
Nalgonda ..	61	108	119	3	93	65	71	117	117	4	78	61	25	29	34	1	23	18	16	14	15	..	6	9
Marathwara	106	189	135	23	121	158	100	200	133	13	102	141	34	53	39	2	42	54	14	21	14	1	13	22
Aurangabad ..	151	252	124	38	151	326	148	271	134	20	119	290	32	57	23	7	54	131	10	23	14	1	12	46
Bir ..	143	247	158	23	140	247	117	295	151	16	123	245	37	88	60	3	56	87	15	38	21	2	17	37
Nander ..	31	196	144	20	46	147	46	186	153	7	40	141	10	35	33	22	22	32	5	14	11	3	7	10
Parbhani ..	168	220	188	26	134	105	149	206	191	13	116	83	27	28	20	4	20	23	10	10	4	..	7	13
Gulbarga ..	82	146	106	20	78	105	77	146	110	30	59	82	39	72	41	7	36	25	16	31	13	5	13	9
Osmabad ..	124	198	144	14	117	122	123	186	138	10	88	93	97	90	91	5	80	64	38	34	23	3	21	28
Raichur ..	59	80	68	10	45	36	50	76	50	7	42	32	12	70	21	2	35	19	9	9	14	4	11	14
Bidar ..	99	241	179	23	149	96	102	256	77	14	127	82	27	58	38	5	36	80	11	18	11	1	11	13

SUBSIDIARY TABLE II.—Distribution of the

INSANE													
Age		Males						Females					
		1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
1		2	3	4	5	6	7	8	9	10	11	12	13
Total	..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	..	307	335	207	293	310	338	301	350	267	316	550	318
5—10	..	643	848	788	251	852	1,046	637	852	960	737	987	1,070
10—15	..	830	1,142	1,157	628	1,152	974	915	1,145	1,254	1,158	1,188	1,236
15—20	..	1,062	855	866	544	1,036	1,630	1,020	1,060	1,313	632	1,371	1,605
20—25	..	1,114	1,019	1,047	920	1,239	1,854	1,112	1,287	1,115	1,579	1,298	1,745
25—30	..	1,309	1,238	1,248	878	1,104	..	1,136	1,088	987	737	969	..
30—35	..	1,002	1,115	1,157	1,590	1,278	1,755	1,101	974	1,106	2,421	987	1,465
35—40	..	793	773	731	1,046	678	..	684	643	533	105	292	..
40—45	..	897	957	970	2,134	784	1,152	881	842	859	1,263	750	1,121
45—50	..	509	356	524	544	290	..	394	435	355	105	384	..
50—55	..	494	561	614	460	610	887	382	662	721	526	548	930
55—60	..	187	144	207	84	135	..	267	151	118	..	91	..
60 and over	..	853	657	484	628	532	364	1,170	511	612	421	585	510

SUSIDIARY TABLE II.—Distribution of the

BLIND													
Age		Males						Females					
		1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
1		2	3	4	5	6	7	8	9	10	11	12	13
Total	..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5	..	358	606	570	594	536	436	312	669	440	371	496	425
5—10	..	590	737	801	1,048	1,022	17	505	695	608	948	846	714
10—15	..	682	914	871	1,030	995	767	590	643	602	825	670	585
15—20	..	722	616	677	885	689	961	636	490	499	742	564	940
20—25	..	755	651	813	873	866	1,531	658	601	715	763	738	1,417
25—30	..	816	692	816	943	885	..	623	534	664	722	759	..
30—35	..	730	723	830	873	852	1,325	734	726	923	928	780	1,369
35—40	..	569	568	511	629	529	..	631	559	502	495	545	..
40—45	..	744	773	755	710	713	1,357	756	842	844	1,093	935	1,338
45—50	..	593	503	450	267	422	..	593	458	386	309	337	..
50—55	..	741	777	780	722	710	1,596	800	901	925	660	876	1,811
55—60	..	475	375	263	186	233	..	515	343	228	309	263	..
60 and over	..	2,225	2,065	1,863	1,257	1,548	1,210	2,647	2,539	2,664	1,835	2,191	1,491

Infirm by age per 10,000 of each sex.

DEAF-MUTE											
Males						Females					
1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
14	15	16	17	18	19	20	21	22	23	24	25
10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
394	707	448	246	359	228	333	685	521	362	463	443
765	1,063	1,420	1,010	1,086	922	776	1,052	1,506	985	1,300	802
878	1,239	1,487	1,231	1,221	885	965	1,229	1,559	1,041	1,062	865
928	822	995	1,059	953	1,088	763	805	1,138	1,086	991	992
892	938	1,305	961	1,075	1,644	861	996	1,116	1,041	1,027	1,442
910	1,023	1,118	1,034	983	..	842	904	979	1,176	962	1,547
806	873	1,015	1,133	964	1,453	959	911	769	1,131	926	..
656	637	511	690	535	..	554	544	500	407	480	..
783	667	746	837	748	1,318	855	756	790	905	730	1,350
552	461	250	345	389	..	463	417	295	362	374	..
616	577	349	296	601	1,526	672	551	374	498	463	1,575
340	231	75	148	220	..	300	169	69	181	166	..
1,480	762	281	1,010	866	926	1,657	981	384	815	1,056	984

Infirm by age per 10,000 of each sex.

LEPER											
Males						Females					
1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
14	15	16	17	18	19	20	21	22	23	24	25
10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
49	350	11	127	44	99	135	305	40	213	84	218
194	229	65	381	58	317	199	241	121	..	322	482
308	411	203	254	204	463	415	563	442	745	602	616
452	444	322	382	465	883	560	691	482	851	868	1,250
806	593	550	763	692	2,159	839	764	852	638	714	1,983
852	845	891	932	838	..	794	989	884	638	981	..
1,023	1,101	1,184	1,314	1,263	2,300	1,047	1,149	1,446	1,170	1,205	1,989
875	882	985	1,017	904	..	867	820	813	213	756	..
1,308	1,310	1,713	1,356	1,720	1,993	1,209	1,367	1,496	1,277	1,401	1,583
928	886	865	1,144	1,041	..	839	595	653	1,170	686	..
1,004	1,215	1,455	890	1,299	1,214	957	1,061	1,305	745	980	1,158
494	397	427	169	323	..	334	330	281	638	322	..
1,707	1,337	1,329	1,271	1,144	572	1,805	1,125	1,084	1,702	1,079	768

SUBSIDIARY TABLE III.—Number afflicted per 100,000 persons of each age period and number of females afflicted per 1,000 males.

Age			NUMBER AFFLICTED PER 100,000								NUMBER OF FEMALES AF- FLICTED PER 1,000 MALES			
			Insane		Deaf-Mute		Blind		Leper		Insane	Deaf- Mute	Blind	Leper
			Males	Females	Males	Females	Males	Females	Males	Females				
1			2	3	4	5	6	7	8	9	10	11	12	13
Total	..	..	18	12	30	22	88	85	36	16	645	694	931	421
0—5	..	..	4	2	7	4	20	15	1	1	634	586	810	1,154
5—10	..	..	9	7	18	14	42	36	6	3	640	705	798	431
10—15	..	..	13	11	23	20	53	48	10	6	712	763	805	568
15—20	..	..	22	13	32	18	73	59	19	9	620	571	821	521
20—25	..	..	22	14	29	19	73	58	31	14	644	670	812	439
25—30	..	..	27	16	32	21	83	60	35	14	560	642	723	393
30—35	..	..	24	19	32	29	84	87	48	23	709	826	937	431
35—40	..	..	22	14	31	20	78	92	48	23	528	586	1,033	415
40—45	..	..	29	22	42	38	118	132	84	39	633	757	946	397
45—50	..	..	21	13	37	26	118	133	75	35	500	582	932	340
50—55	..	..	27	14	55	44	195	294	108	46	500	757	1,006	400
55—60	..	..	13	14	40	28	165	187	69	22	920	613	1,010	262
60 and over	..	..	35	32	103	81	453	511	138	64	886	777	1,108	649

LEPROSY IN HYDERABAD STATE.

NOTE BY DR. JOHN LOWE, M.C., M.B., CH.B.,
RESEARCH WORKER IN LEPROSY, SCHOOL OF TROPICAL MEDICINE, CALCUTTA.
(Formerly Medical Superintendent, Leprosy Hospital, Dichpalli.)

IN British India, in places where accurate leprosy surveys have been done, it has been found that the 1921 census figures have to be multiplied by five or even by ten to give anything like the correct figure.

The only area of the State for which we have any accurate figures is the Nizamabad taluq of the Nizamabad district. In 1929 a brief leprosy survey of about 122 villages with a total population of 60,000 was done, and no less than 500 patients were found suffering from leprosy. This gives a leprosy rate of about 1 per cent., and more accurate investigation would undoubtedly show a still higher leprosy rate.

We do not believe that the leprosy rate in the Nizamabad taluq is a fair index of the leprosy rate throughout the State. Some areas undoubtedly have a rate of more than 1 per cent. while others have very little leprosy. Throughout the State the leprosy rate may be roughly estimated at $\frac{1}{2}$ per cent. which gives a rough figure for the number of lepers in the State as 60,000, more than ten times the number recorded in the 1921 census. As previously stated it is frequently found in British India that the true number of lepers is ten times the census figure. It is quite impossible for any non-medical authority to get any true estimate of the number of lepers in a large area such as Hyderabad.

Leprosy and Race.

In the Hyderabad State there are four main racial divisions, Telugus forming 50 per cent. of the population, Marathas 27 per cent., Canarese 12 per cent. and Muslims 11 per cent. The first three races are found mainly in their own particular part of the State. The Telugus are most in the central and eastern areas, the Marathas in the northern and western parts and the Canarese in the south-west. The Muslims are found mostly in the city and in the towns scattered over the State.

The Dichpalli Hospital is situated fairly centrally, *i.e.*, in the Telugu area, but it caters for leper people of all races and many come from distant parts of the State.

It should therefore be possible by studying the race of the patients coming for admission to form some idea of the relative prevalence of leprosy according to the race. Allowance must be made for the institution being in the Telugu area, and near the Maratha area. The following table gives the race of the patients coming here together with the percentage of the various races in the State.

Race		Per cent. in institution	Per cent. in State
Telugus ..	..	65	50
Marathas ..	..	8	27
Canarese ..	..	12	12
Muslims ..	..	15	11

The Telugus would be expected to be most numerous in an institution which is in the Telugu area and this is found to be so. The Marathas, who inhabit an area not far removed from the institution, show a far smaller number of patients here than the number of this race in the State would lead one to expect. This indicates that leprosy is less prevalent among the Marathas than among the Telugus, and what other information we have verifies this. Leprosy is not common among the Marathas of Hyderabad.

The Canarese form only 12 per cent. of the total population of the State and they occupy an area which is hundreds of miles distant from the institution. It is therefore surprising to find that 12 per cent. of our patients here are Canarese. This indicates that the incidence of leprosy in the Canarese people is high, and here once more this idea is verified by reports from Raichur, Gulbarga and Bidar, where doctors have frequently remarked on the large number of lepers to be found.

The percentage of Muslim patients is higher than the percentage of Muslims in the State; this indicates a high leprosy rate among Muslims.

We therefore believe that the relative prevalence of leprosy in the State is highest among Canarese, next highest among Muslims, comparatively low among the Telugus and lowest among the Marathas.

Leprosy and Caste.

A similar investigation can be made regarding the relative frequency of leprosy among the different castes. The details are as follows :—

Caste			Per cent. in Institution	Per cent. in State
Brahmins	..	..	1	2·2
Kshatriyas	..	..	1	less than 1
Vaishyas	..	..	3	12·7
Sudras	..	..	38·5	56·2
Adi-Hindus	..	..	40·0	14·0
Muslims	..	..	14·5	11·0
Hill tribes, etc.	..	..	2	4·9
			100·0	100·0

This table shows that leprosy is comparatively rare among the higher castes, that its prevalence among the Sudras (cultivators) and the hill tribes is comparatively low, that it is prevalent among Muslims, and most prevalent among the depressed classes—the Adi-Hindus, who show a number of lepers three times greater than the number of this class in the State would lead one to expect.

A BRIEF EPIDEMIOLOGICAL STUDY OF 400 CASES.

Introductory.

In order to build up a rational system of prevention of leprosy it is most desirable that accurate investigations be made concerning the conditions under which leprosy spreads. This was strongly emphasised by the Manila Conference.

Unfortunately we have not available the necessary data to make it possible for an accurate epidemiological survey of leprosy in Hyderabad. During more than eight years of leprosy work in Hyderabad (during which time we have seen several thousand cases of leprosy), we have formed certain ideas about the epidemiology of leprosy in this State. In order to test the accuracy of these general impressions we have made very careful enquiries regarding the 400 patients who are at present in this Institution.

Method of enquiry.

In 400 patients we have collected the following information : 1. Race ; 2. caste ; 3. the source of infection, if traceable ; and 4. age at which the first sign appeared. Regarding the history of leprosy in the family or the history of close contact with lepers it is not easy to get accurate information. The patient may not know, he may have known and forgotten, or he may know and not be willing to tell, especially if he suspects that under the information some action may be taken to segregate other lepers in his family. In this institution these difficulties are minimised. We are a voluntary non-Government institution with no compulsory powers. We already know something of the family history of some of our patients, as we have examined their relatives and have their records. In spite of this we have acted with caution. We called together a group of more responsible patients, explained to them carefully what information we wanted and what we wanted it for, and then gradually and carefully over a period of some weeks we collected the information, interviewing each patient in private and questioning him thoroughly but tactfully. The resulting information is tabulated below. We do not believe it is absolutely accurate, but we believe it is sufficiently accurate to draw certain broad conclusions.

The Source of Infection.

FAMILY INFECTION						Other inhabitants of the same house	No history of contact
Mother	Father	Sister	Brother	Husband	Wife		
27	51	7	15	1	..		
6 per cent.	13 per cent.	2 per cent.	4 p. c.	25 p. c.	..	126	173
Total .. 101							
25 per cent.						32 per cent.	43 per cent.

Results of enquiry.

Leprosy is a disease which is probably conveyed by the dissemination of *M. Leprae* from a patient suffering from leprosy, the organism later being inoculated into the skin or mucous membrane of a "contact." This transmission is favoured by intimate contact with infective lepers for long periods.

One would naturally expect that transmission would most commonly occur from husband to wife and *vice versa* and from parents to children. We find, however, that this is not so, that conjugal infection is very rare, that infection from parents is not nearly as common as one might expect, but that infection is more commonly contracted from other relatives, not parents. We attribute this to the joint family system.

The "Joint Family" system.

We believe that one of the most powerful agencies which influences the spread of leprosy is the "joint family" system which is usual in India. Under the system several related families often live in one house. It is common to find a father and mother with several married sons and their families living under one roof, for when a son marries he brings his wife to his father's house and lives there and brings up his family. When a daughter marries she goes to the house of her husband's father. These Indian houses are frequently crowded with members of three or occasionally more generations of the same family.

If leprosy appears in a member of the family before the age of marriage, marriage cannot take place as no one will knowingly marry their son or daughter to a leper. Not only the sufferer from leprosy but other members of the family find marriage difficult or impossible as the mere suspicion of leprosy in the family is sometimes an insuperable bar to marriage of its members. If leprosy appears in the wife after the marriage but before there are children, a divorce is usually obtained and the wife suffering from leprosy returns to her father's house. If the husband develops leprosy the wife may or may not be able to meet the cost of divorce. Sometimes she runs away to her family home. If there are children to the marriage before leprosy appears in one of the parents, the family ties often keep the family together. As long as there is no marked nodulation or trophic lesion there is usually no attempt at segregation in the home, but when marked lesions appear the sufferer is usually provided with separate eating and drinking utensils, but contact with healthy members of the family continues. Only when the sufferer has marked ulceration and deformity, separate accommodation is provided and close contact avoided.

Thus we find :

1. Lepers rarely marry.
2. If they are married when the disease appears the family often breaks up and the affected member returns to the joint family house.
3. In either case the affected person usually lives in the joint family house where there are often other families with young children.
4. Contact is not avoided until the disease is advanced.

These conditions are almost ideal for the spread of leprosy. These facts explain some of the rather curious findings demonstrated in the table. Of the 400 cases, leprosy as contracted from parents in only 78, from brothers or sisters in only 22, but from other relatives living in the same house 125. These other relatives are most commonly uncles and less commonly aunts and others who either have never left the family house or else have returned to it because they had leprosy.

Leprosy and sex.

One striking fact is the marked disparity between the number of males and females. The males at present in this Institution number 330 and females 70, a proportion of $4\frac{1}{2}$ to 1. During the last eight years the number of males who have come here is 2,044 against 340 females, a proportion of 6 to 1. This alone may not be taken as definite proof that leprosy is more common among men than among women. There may be other factors, for example women may find it much less easy to leave their homes for long periods to take leprosy treatment. We must investigate the matter more closely. This we have done in the outpatient centres and in village survey work and our results verify this finding of the greater prevalence of leprosy among men than among women. Even making allowance for the difficulty in getting women to be examined by men doctors, we believe that the number of men suffering from leprosy is probably four times greater than the number of women. It has long been recognised that leprosy in India is more common among men than women. Muir and Rogers on the basis of Indian census figures (which are notoriously inaccurate regarding leprosy) find that the sex incidence varies markedly with age, that before the age of 30, females are more numerous than males and that after the age of 30, males are more numerous. They attribute this to the seclusion and high death rate among Indian women suffering from leprosy. Our experience here completely fails to verify this. We find that at all ages males greatly predominate over females. At the present moment in this institution we have only 10 girls under 16 and 50 boys under 16 and this we believe to be a typical proportion. Female children are often none too welcome in an Indian home, and a girl with leprosy is even less welcome. Parents will welcome the chance to send such girls to a leprosy institution; so the small number of girls here is almost certainly an index of the low incidence rate among female children. This preponderance of males over females is probably a factor tending to limit the spread of leprosy. Children are highly susceptible to leprosy and their contact with female relatives is usually more intimate than with male relatives. It is therefore fortunate that females are less affected than males.

History of contact.

Of 400 patients, after careful enquiry, a history of close contact with lepers was obtained in 227 *i.e.*, 57 per cent. and no history of close contact was obtained in 43 per cent. As previously explained this does not necessarily mean that no such contact occurred. A history of contact was obtained in 87 per cent. of the women and girls, in 65 per cent. of the boys under sixteen and in only 48 per cent. of the men. This may be taken to mean that women are more truthful than men, but we think there is another meaning. Females are less susceptible to leprosy than males and so a more prolonged and intimate contact is needed for infection to occur, and this contact is probably remembered. In men a more casual and less lengthy contact may cause infection and it may not be realised that contact has occurred. The fact that with increasing age there is a lower percentage indicates that the contact and infection possibly occurred in early life and has been forgotten.

Conjugal infection.

One of the most striking facts demonstrated in this enquiry is the extreme rarity of conjugal infection. Of our 400 cases only one gives a history of infection from the partner of marriage. This finding is in accord with all our experience of leprosy. It is rare to find man and wife both suffering from leprosy even in those cases where there has been prolonged cohabitation with a partner who is discharging large numbers of bacilli. A few cases of leprosy in both wife and husband have been encountered and careful investigation will usually reveal either of two interesting facts. Either both partners had leprosy before marriage, or else both had leprosy in their families. As we have previously stated lepers rarely marry, but there are exceptions to this and it is not very uncommon for a man with leprosy to marry a woman with leprosy. Also if there is leprosy in two families, marriage, which would otherwise be difficult or impossible in either family, is arranged between the members of these two families, and leprosy may show itself later in both man and wife. Thus when both man and wife have leprosy conjugal infection is not often the cause.

We have, however, seen in eight years about 6 cases of genuine conjugal infection, and since leprosy is commoner among males the usual form seen is the infection of the wife from the husband. We have seen only one case of infection of the husband from the wife. A careful investigation of these cases of conjugal infection shows one very interesting fact, namely that the contact usually develops a mild form of the disease, and it rarely develops into an infective form. The following is a usual finding. The father is a C3 case, the mother an N1 or N2 case. The children may or may not develop leprosy, but if they do, it frequently takes a severe form.

This comparative rarity of conjugal infection indicates a fact, the importance of which has not been sufficiently recognised, namely that adults of both sexes are relatively, if not completely, immune to leprosy. This idea is difficult to reconcile with the fact that leprosy is commonly first recognised in adult life. We have, therefore, investigated with some care the time of the appearance of the first symptom suggestive of leprosy in this series of 400 cases.

The time of onset of symptoms.

Age at onset	Percentage of Patients	Total percentage at various ages
1- 5	5.90	..
6-10	12.63	18.53
11-15	20.70	39.23
16-20	19.64	58.87
21-25	19.10	77.97
26-30	13.98	91.95
30-35	5.10	97.05
36-40	1.34	98.39
Over 40	1.61	100.10
	100.00	

In about 20 per cent. of cases the disease appears by the age of 10

Do	40	do	do	do	do	15
Do	60	do	do	do	do	20
Do	80	do	do	do	do	25
Do	92	do	do	do	do	30
Do	97	do	do	do	do	35

These figures are based on the patient's own observations. It is most probable that careful medical examination would have revealed signs of the disease for some time before the patient recognised that he was suffering from leprosy. This being so, we consider that we are justified in concluding that clinical leprosy appears in most cases before the age of twenty.

Latent period.

It has long been recognized that there is a latent period of variable duration between the time the infection has been contracted and the time of the appearance of clinical signs of leprosy. Muir and Rogers believe that the average latent period is about 2½ years, but this figure is calculated on evidence which is far from conclusive. Latent periods of 10—20 or even 40 years have been reported, between the time of exposure to infection and the first appearance of clinical leprosy. Our own general impression is that the latent period is not rarely of 10, 15 or more years' duration, although it is very difficult to prove this conclusively. We believe

1. That children are susceptible to leprosy infection.
2. That adults are usually immune to leprosy.
3. That the infection is nearly always contracted in childhood.
4. That the infection usually shows itself clinically by the age of 20.
5. That in cases in which the disease does not show itself till later in life, the infection was probably contracted in childhood and there has been an unusually long latent period.

The predisposing causes of leprosy.

Muir in his writing has repeatedly and rightly emphasized the importance of maintenance of the general health in protecting individuals and communities against leprosy. Leprosy rarely appears in people who are otherwise strong and healthy.

In some communities such diseases as syphilis, hookworm, chronic dysentery, chronic malaria seem to act as potent predisposing causes of leprosy. In Hyderabad owing largely to its dry healthy climate chronic parasitic diseases are not common. Syphilis probably acts as a predisposing cause of leprosy in some cases, but we find that the percentage of our patients giving positive Kahn tests is only about 15 per cent., a figure which is little, if any, higher than the rate among the general population. Thus in Hyderabad the predisposing cause of leprosy is not as a rule some chronic inter-current disease. We believe that the predisposing causes of leprosy in Hyderabad have

to be sought in other directions, and we believe that the great predisposing causes of leprosy in Hyderabad are bad social and hygienic conditions and bad diet. We have already discussed the influence of the joint family system in the spread of leprosy. This system is not confined to one caste but is common to all castes. The result is that the housing conditions of most of the people in Hyderabad are appallingly bad. The houses are small, badly lighted and ventilated and overcrowded. These conditions are slightly better in the higher castes, who are usually better off and more enlightened, and thus we find that leprosy is less common among the higher castes than it is among the lower castes, and is most common among the lowest caste of all, the depressed classes, who are usually the poorest.

The influence of social and hygienic conditions and poverty are possibly seen in the high leprosy rate among the Canarese-speaking people. The area they occupy is on the whole the poorest and least productive part of the State; they are poor and living conditions are said to be worse there than elsewhere in the State.

Occupation apparently influences the spread of leprosy. Leprosy is less common among the cultivators (Sudras) than among other classes. The Sudras lead a more healthy outdoor life than others and they are also more prosperous, and these two facts together probably explain the relatively low incidence of leprosy. Leprosy tends to be more prevalent among those who follow less healthy occupations. We have found leprosy common among oil pressers, weavers and others who follow the more sedentary indoor occupations. The high incidence of leprosy among Muslims of the poorer sort is possibly caused partly by the unhealthy conditions of living. They do no manual labour but usually occupy petty administrative posts on a very small pay.

It is an open question whether race influences the incidence of leprosy. The strongest, most active and virile race in Hyderabad is probably the Maratha race and they show a lower leprosy rate than any other race. This low rate may be partly caused by the better diet which they usually take.

The influence of diet on leprosy has been noted by various observers. Generally speaking, there are two staple diets in Hyderabad. The Telugu staple diet is rice, the Maratha and the Canarese staple diet is jawari. Leprosy is apparently much more common among the Telugu rice-eaters than it is among the Maratha jawari-eaters, but the Canarese jawari-eaters probably show the highest rate of all. The Muslims take a more mixed diet but show a comparatively high rate. Thus the influence of diet on leprosy is not clearly demonstrated in Hyderabad, but we consider that bad, ill-balanced diet is one of the predisposing causes of leprosy here. On the whole the diet of the rice-eating people is markedly deficient in proteins, fats and mineral salts and possibly vitamins, and the carbohydrate is in excess. The diet of jawari-eating people shows a higher protein and fat content, a lower carbohydrate content, and, though still deficient in protein and fats, is not so deficient as that of the rice-eaters.

The control of leprosy.

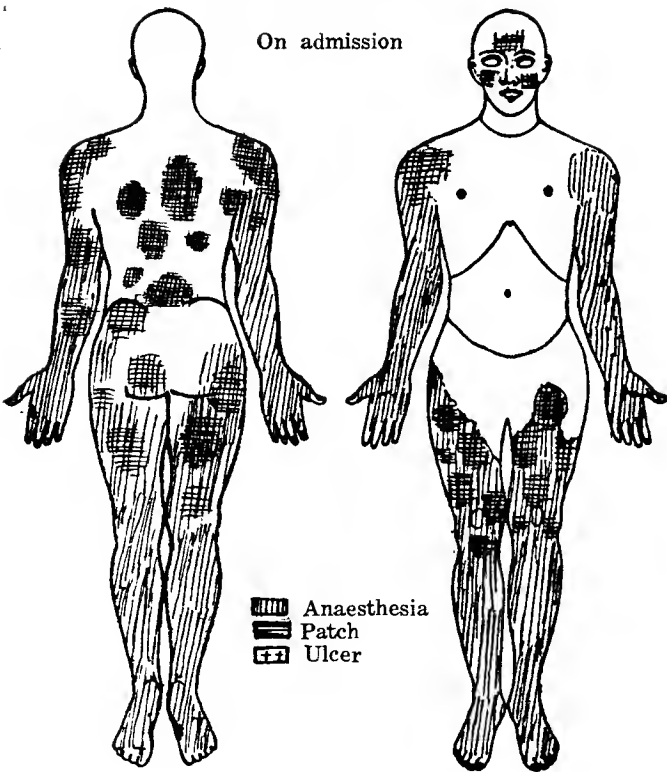
It will be seen from the facts recorded in this paper, that the control of leprosy is not purely a medical problem. It is even more a social and economic problem. As long as the majority of the people in Hyderabad are poor, ignorant, superstitious, badly fed and badly housed, so long will leprosy be found among them. We cannot control leprosy merely by treating a certain proportion of established cases of leprosy. The great thing is prevention and in the present condition of the people that is difficult or impossible.

The improvement of the social and economic condition of the people is a matter for Government to tackle. One very necessary part in this work will have to be done by the development throughout the State of a public health service. At present there is no public health service; there is only a medical service which, in spite of much improvement in recent years, is still very inadequate to do much to improve the health of the people, who mostly live in villages far away from and out of touch with any Government medical authority. A public health service to organise prevention of disease in the rural population is most urgently needed. One of the tasks such a service must tackle is the control of leprosy. This will best be done by the P. H. S. system. At present work along these lines is being done in various parts of India. Owing to practical difficulties the results are uncertain and in some places unsatisfactory. The propaganda and survey work, if properly done, will probably yield more results in the long run than treatment work. In propaganda and survey work we should pay particular attention to young people if we are to detect cases in the early stages. Examination of school children, where there are schools, is of first importance. Examination of all contacts with lepers, not only members of the same family but all children living in the joint family house, is necessary. It is also of great importance to teach leper people to practise isolation in their houses and to teach healthy people to

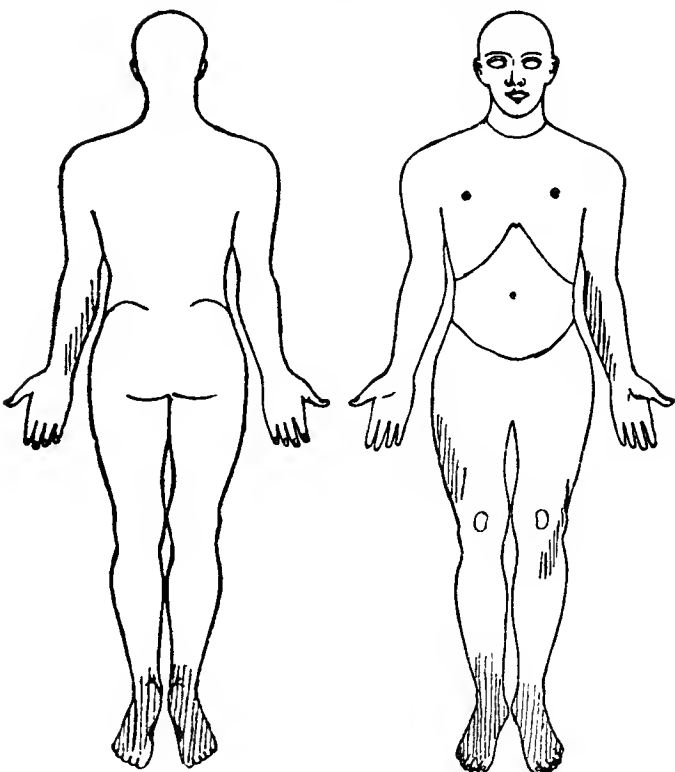
No. 85 Age 25 years.

After four years treatment.

On admission



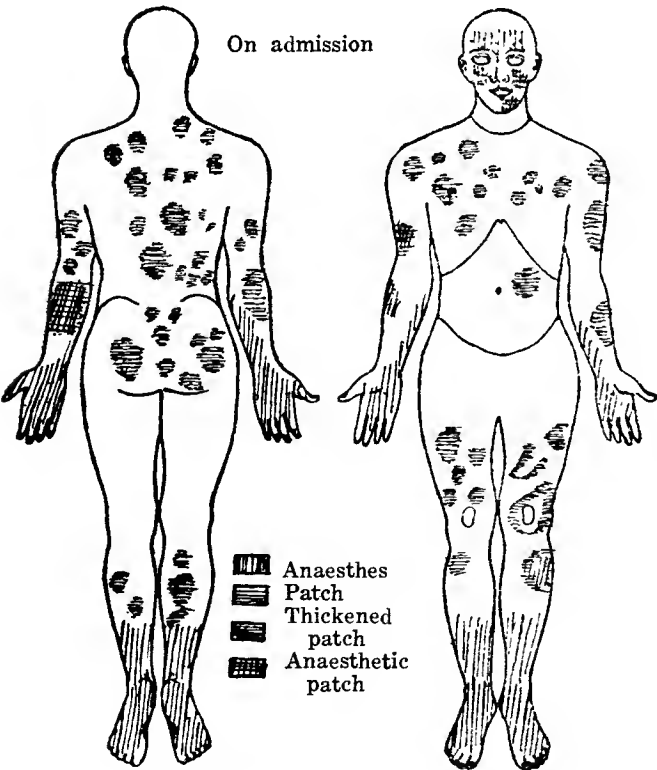
Anaesthesia
Patch
Ulcer



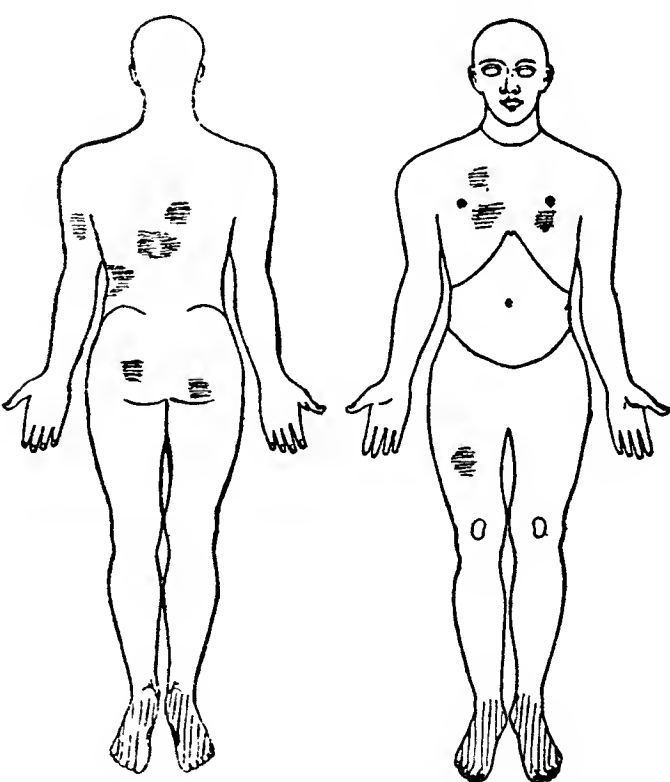
No. 10 A. Age 30.

After three years treatment.

On admission



Anaesthesia
Patch
Thickened
patch
Anaesthetic
patch



insist on some measure of segregation of infective lepers particularly from young children. The importance of healthy living and diet must be taught and everything possible must be done to improve the social, economic and physical well-being of the people.

It will be said that all this is very good in theory but that the practical difficulties are too great. We agree that the practical difficulties are enormous and that it will be very many years before they are overcome. We have, however, to face the fact that our present knowledge of leprosy and the results of treatment give us no ground for the belief that leprosy can be controlled without overcoming these difficulties.

We would gratefully acknowledge the splendid help given to leprosy work by the Government of His Exalted Highness the Nizam.

This help has been given in various ways. Firstly, liberal grants have been given to the Dichpalli Leprosy Hospital. Secondly, a lectureship in leprosy has been established in the Hyderabad Medical School so that the medical profession may be able to diagnose and treat leprosy. Thirdly, all the medical officers of the medical service are in turn receiving in Dichpalli post-graduate training in leprosy work. Fourthly, the men who have received training are encouraged to establish leprosy clinics in the hospitals in which they work. We are very fortunate in Hyderabad in having the support of enlightened administrators, keen to help in leprosy work.

In India as a whole we are at the beginning of a new era in leprosy work. Leprosy hospitals and clinics are doing very good work. There is much propaganda work being done with good results. The public is just beginning to take an interest in leprosy work. The old fear and apathy are beginning to disappear. All this is good, but it is a mere drop in the ocean of what remains to be done. Sufferers from leprosy are so numerous and scattered over such an enormous area that any attempt to deal with the leprosy problem on a large scale is out of the question. Public opinion is not sufficiently enlightened to justify any large wide-spread efforts. Without public opinion any such efforts will be doomed to failure.

We agree with the recent dictum of a well known leprosy worker "The greatest bar to progress in leprosy work is the atmosphere of sentimental optimism which has grown up around it."

What we have to do at present is to lay the foundations on which leprosy work can be built up in the future. We must try to increase our knowledge and improve our treatment of leprosy. We must educate medical opinion. We must try to maintain a high standard in our work. Quality is the first consideration, quantity can come later. Above all we must study the facts, avoid unreasoned optimism and pessimism, face the difficulties and try to overcome them.

CHAPTER VIII.

OCCUPATION.

85. Statistical Reference.—The statistics relating to occupation are given in two Imperial Tables, X and XI, and State Table IV regarding cottage industries, and a summary of them will be found in the subsidiary tables at the end of this chapter. A special table of money-lending classes has this time been prepared and appended to this chapter.

In the present occupational tables there are certain distinctive features. In the first place, there are innovations in the schedule, as a result of which it is not now possible to institute complete comparisons with past figures. Secondly, a few changes have been made in the classifications as laid down in the last census. Formerly, the population supported by each occupation was required to be shown. Now only workers (earners and working dependents) are so distributed and the distribution of dependents by each group of occupation is left out, only the total of non-working dependents being shown at the top of each district and State. Also, the former two-fold division of the population into workers and dependents is now replaced by a new three-fold division namely, Earner, Working Dependent and Non-working Dependent. The old name 'worker' does not now wholly correspond with the present term of 'earner', as the member of the family who regularly (but not for all the time) helped the 'earner' in his or her avocation, would have been shown under the old classification as a 'worker'. The term now stands for 'working dependent'.

86. Instructions to Enumerators.—In the schedule three columns were provided for ascertaining occupation, and the following instructions given to the enumerators will explain the scope of the inquiry :—

Column 9 (Earner or Dependent):—Enter 'Earner or 'dependent.' A woman who does house work is a dependent; so is a son who works in the field but does not earn separate wages. A cultivator cultivating as a principal occupation is an earner.

Column 10. (Principal occupation of actual workers):—Enter the principal means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on house rent, pension, etc. Enter the exact occupation and avoid vague terms such as "service" or "writing" or "labour". Replies such as are given to a Magistrate in a court are not enough; for example, in the case of labour, say whether in the fields, or in a coal mine, or cotton mill, factory or earth-work, etc. In the case of agriculture, distinguish between persons who do not cultivate personally, who cultivate their own land, who cultivate rented land and who are hired labourers. If a person makes the article he sells he should be entered as "maker and seller" of them. Women and children, who work at any occupation and are paid wages, or work whole time even without wages, must be entered as 'earner' in column 9 and the work with which they are occupied should be entered in column 10. Those who work but do not get regular wages or even are not paid at all, should be entered as 'dependents' in column 9 and the work with which they are occupied in column 11. For such dependents make × in column 10. Those who do not work should be entered as 'dependents' in column 9 but not at all in column 10 or 11. For dependents make × only in column 10.

Column 11. (Subsidiary occupation of actual workers):—Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Thus if a person lives principally by his earnings as a boatman, but partly also by fishing, the word 'boatman' will be entered in column 10 and 'fisherman' in column 11. If an actual worker has no additional occupation a cross × will be put. Dependents who help to support the family by subsidiary work, *e.g.*, a woman who helps in the fields as well as doing the house work, will be shown in this column.

87. Difficulties of Enumeration.—It should be admitted that human nature plays an important part in giving information to the enumerators. The definition of 'working dependents' is not all that can be desired. If it is understood to mean "wife and children" then the information obtained would not be precise. A woman who looks after her house, prepares food for the family and does odd jobs in the field helping her husband is not a worker but a dependent as she by the nature of her work does not add to the income of the family. The potter's wife who brings clay, from which her husband makes earthen vessels, is a dependent; so is the boy who looks after the cattle belonging to the family. Such minute details require to be properly comprehended both by the enumerator and the enumerated. Further, when a person is asked to state his principal occupation he is inclined to indicate not the most lucrative but the most dignified business. Some officials get a larger income from private property than from their salaries and comparatively a Government appointment, however ill-paid, is more dignified than a more lucrative subsidiary occupation. In some instances where a man has two occupations, it is very largely a matter of whim which he decides to be the principal one. A village schoolmaster may possess a piece of land and although teaching is unremunerative,—all that he receives by way of fee being some grain during harvest time, gifts of clothing during festivals and vegetables from gardens,—he, for the sake of the dignity which he commands in the village as Guru, would enter teaching as principal occupation. Likewise, a Brahman purohit may own a field; but because the former sounds a more honourable calling he is tempted to deem it the principal occupation. Demobilised men, who for services rendered during the last war, have been granted free-hold lands measuring thirty to forty acres each. Many of them, in addition to cultivation, are employed as sanitary sub-inspectors, office attendants and chauffeurs on small salaries. They feel reluctant to regard agriculture as their principal source of income in view of the degree of dignity they attach to 'service'. I do not for a moment suggest that for the reasons stated above the statistics obtained are useless; far from it: there may be errors in the schedules but not of a serious nature.

88. The Scheme of Classification.—Various systems of classification of occupations have been recommended. The best scheme is said to be that of Monsieur Bertillon. It recognizes that for every occupation raw material is necessarily derived either from the surface of the earth or under the soil; that the raw material needs preparation and transport to centres of industry and that public administration is necessary to protect both the extraction, industry and supply at all stages. He divides all occupations into four classes and 12 sub-classes, with three series of minor divisions, comprehending 61 orders, 206 sub-orders and thrice as many groups; but the list of avocations in India does not admit of a division precisely under these heads. So his scheme has been modified to suit Indian conditions. The modification varies according to the personal equation of Provincial Census Officers. Last time occupations were sorted under 4 classes and 12 sub-classes, 56 orders and 191 groups; now I have the same number of classes and sub-classes; have reduced orders to 55 and increased the groups to 195. This was necessary to make more clear the distinction between industry and trade.

The classes are (A) Production of raw material, subdivided into two, viz., (i) exploitation of the surface of the earth, (ii) and extraction of minerals; (B) Preparation and supply of Material Substances, subdivided into (i) industrial occupations, (ii) transport and (iii) trade; (C) Public Administration and Liberal Arts, subdivided into (i) public force (ii) public administration and (iii) professions and liberal arts; (D) Miscellaneous subdivided into (i) persons living on their income, (ii) domestic service, (iii) insufficiently described occupations and (iv) unproductive.

The more important principles which have been followed in classifying the detailed occupations under the various groups are noticed below:—

(1) Where a person both makes and sells, he is classed as 'maker'. On the same principle, when a person extracts some substance, such as salt-petre, sulphur, carbonate of soda, etc., from the ground and also refines it

he is shown in Sub-class II,—Exploitation of Minerals, and not in Sub-class III—Industry; (2) Industrial and trading occupations are divided into two main categories :—(a) those where the occupation is classified according to the material worked in, and (b) those where it is classified according to the use which it serves.

As a general rule the first category is for the manufacture or sale of articles, the use of which is not finally determined; but it also includes specified articles for which there is no appropriate head in the second category. For example, while shoemakers are included in the second category (Order 12. Group 82), the makers of waterbags, saddlery, leather portmanteaux and the like are included in the first category (Order 6. Group 51).

In a few cases occupations have been classed according to the material worked in, even though certain articles made of it are specified, because the material used is more characteristic of the occupation than the article made. Thus makers of palm-leaf fans have been shown in Group 56 rather than Group 99. Makers of bamboo screens, leaf plates, etc., have also been shown in Group 56.

(3) Persons employed in Railway carriage factories have been shown under Order 21 in Group 112 instead of under Order 15, because these factories in India are always worked direct by the railways. The manufacture and repair of railway trucks and carriages is an integral operation of the railway authorities. The principle on which the classification is made is analogous to that followed in the case of makers and sellers or diggers and refiners.

(4) On the other hand, railway Police and railway Doctors are classified in Group 157 and 169, respectively, because the primary duty of persons thus employed is, in the one case the prevention and detection of crime, and in the other the healing of disease. The fact that their pay is derived from the railway is merely an incident, and does not affect the character of the occupation.

As a general rule it may be said that wherever a man's personal occupation is one which involves special training, *e.g.*, that of a doctor, engineer, surveyor, etc., he is classed under the head reserved for that occupation. Exceptions have been made, however, in cases where the work in which he is employed involves further specialization. Officers of Government whose occupation is covered by some other Group (*e.g.*, doctors, clergymen, professors, postal, forest, settlement and railway officers and other establishments) have been included in that Group and not either under Group 159 or Group 160. Government peons and chaprasis other than those in the abovementioned establishments have been included under these Groups and not in Group 111.

A certain number of changes from the classification laid down at the last census should also be noted. Thus, persons employed in public entertainments, who appeared in Group 101, Order 18, have now been classified in group 183 in Order 49: saddle-cloth makers have been transferred from leather work to embroidery and saddle-cloth sellers in means of transport (1) to trade in textiles; witches and wizards have been moved up from Sub-class XII—unproductive—to Sub-class VIII, Profession and Liberal Arts, (Group 181), where they are at least as suitably grouped as astrologers and mediums. The abovementioned are by no means the only ones, as some groups have been amalgamated, as in the case of building trades, while others have been split up, *e.g.*, production and trade in tobacco, opium and hemp. Indeed, owing to the rearrangement of sub-class II one order has disappeared so that there are now only 55 instead of 56 and from Order 3 onwards the numbering does not tally with that of 1921.

However comprehensive the classification may appear to be it has this limitation, that the figures indicate the number of persons and the class of occupations pursued by them in the season when the Census was

taken. In the Hyderabad State, February is a slack month from the agricultural point of view. First picking of raw cotton in Marathwara and weeding of irrigated rice in Telangana are the principal agricultural occupations at census time, so that the number who would in normal season be returned under the numerous minor heads, such, for instance, as ploughing, sowing, harvesting, threshing and rice-hulling, was subject to considerable depletion. Trade is generally considerably augmented in that period. Further, the Great War and the devastating epidemic of Influenza in 1918 seriously unsettled many of the industries and normal occupations, so that the figures obtained at the 1921 census may not quite compare with those of the present census which was preceded by a period of economic depression.

On the whole, however, I am inclined to think that the staff both at enumeration and compilation made few mistakes. An important point to be borne in mind in referring to the statistics is that on this occasion figures for dependents under each specified occupation have not been shown, and that the working dependents have been excluded from the principal earners, whereas in 1921 they were included in the group of actual workers. The classification falls under the following heads :—

Class	Sub-class	Order	Group
“A” Production of raw materials.	I. Exploitation of animals and vegetation ..	1— 2	1—28
	II. Exploitation of minerals ..	3— 4	29— 41
“B” Preparation and supply of material substances. ..	III. Industry ..	5—17	42—100
	IV. Transport ..	18—22	101—114
	V. Trade ..	23—39	115—152
“C” Public administration and liberal arts. ..	VI. Public Force ..	40—43	153—158
	VII. Public administration ..	44	159—162
	VIII. Professions and liberal arts. ..	45—49	163—184
“D” Miscellaneous ..	IX. Persons living on their income ..	50	185
	X. Domestic service ..	51	186—187
	XI. Insufficiently described occupations ..	52	188—191
	XII. Unproductive ..	53—55	192—195

89. **General Statistics.**—The figures analysed yield the following result :—

	Males	Females
Total earners	3,262,208	1,561,674
Total working dependents ..	987,259	991,220
Total non-working dependents ..	3,120,548	4,513,244
Total ..	7,370,010	7,066,138

In other words, 44 per cent. of males and 22 per cent. of females are earners, 14 per cent. of males and a like per cent of females are working dependents, 42 per cent. of males and 64 per cent. of females are non-working dependents.

90. **General Distribution by Population.**—The statement below shows the actual and proportional figures for the four main classes of occupations.

Class	Total earners and working Dependents	Per cent. of total population
“A”. Production of raw material ..	3,904,206	27
“B”. Preparation and supply of material substances ..	1,814,134	12
“C”. Public administration and liberal arts	267,127	2
“D”. Miscellaneous	816,894	6
Total ..	6,802,361	47

The above figures which exclude non-working dependents do not admit of comparison with those of 1921, which represent the total number of persons, workers and non-workers, supported by the class of occupation. The four main classes, split into twelve sub-classes according to the scheme of classification, show the number of earners and working dependants per mille of population engaged in each occupation.

Exploitation of animals and vegetation..270 per mille of population				
Do	minerals	..	2	do
Industry	..	..	49	do
Transport	..	..	21	do
Trade ..	..	..	55	do
Public Force	..	..	4	do
Administration	..	..	16	do
Professions and liberal arts	..	..	9	do
Persons living on their own income	..	..	1	do
Domestic service	..	..	32	do
Insufficiently described occupations	..	..	12	do

Exploitation of vegetation and animals engages 27 per cent. Industries, 5 per cent. Trade nearly 6 per cent., Domestic Service 3 per cent., Transport, 4 Professions and Liberal Arts, and Miscellaneous occupations 2 per cent. each of the population. The division of labour between the two natural divisions, and also the City of Hyderabad, may be ascertained from Subsidiary Table II—A, at the end of this chapter.

Marathwara leads Telangana in agriculture and animal exploitation and Telangana has a large proportion of mineral workers for almost all important mineral deposits are found in that area. Industry is very largely centred in Telangana; but for trade Hyderabad City is a more promising field than either Telangana or Marathwara. The city, being the capital of the State, has a large concentration of public forces, persons employed in administration, those following professions and liberal arts, and persons living on their income. Where well-to-do classes of persons abound in number, domestic servants abound also, the proportion of the latter being 145 per mille as compared with 77 in the whole of Telangana and 58 in Marathwara. Under miscellaneous and unproductive occupations (beggars, vagrants, prostitutes, etc.), the City of Hyderabad commands a larger proportion of persons than Marathwara and Telangana put together.

91. Agriculture.—The exploitation of the soil for food, fruit, etc. is the direct means of occupation of no more than 24 per cent. of the population, as compared with 26 per cent. of the last census. Ordinary cultivators in the State are 1,055,832 cultivating owners; 5,01,894 tenant cultivators; 56,477 special food and fruit raisers; or a total of 1,614,203, representing 11 per cent. of the population as compared with 15 per cent. in 1921. They all hold their lands and carry on agricultural work themselves. The principal cultivating castes are Kapus, Kurmas and Marathas. Forty per cent. of Kapu, 51 per cent. of Kurma and 55 per cent. of Maratha males are cultivators. Farm servants or field labourers have been returned at 13,19,430 so that we find that for every four cultivators there are three hired labourers. The custom of this country, as in the rest of India, has caused a system of such small holdings in most cases that the holders have no need for hired field workers to assist them in raising a crop. During the year of the census there was in these Dominions an area of nearly 29 million acres of land under cultivation, which works out at 18 acres per cultivator. The report of a recent economic investigation conducted by a special officer of Government almost confirms the above figure. It states that the size of an average holding naturally varies in accordance with soil and climatic conditions, but in three of the Marathwara districts it is 21 acres and in one district of Telangana, which formed part of the survey, and may be regarded as a fair sample, it is 14 acres of wet and dry land. The Director-General of Commerce and Industries, reviewing the report, remarks: "While there are no definite statistics available it seems probable that the great majority

of the cultivators would have sufficient land to maintain themselves and their families at a reasonable standard of comfort, if they were tolerably free from debt and their land was unencumbered." Pan-vine cultivation is a profitable industry as there is a large demand for pan in the State. It engages 4,064 persons of both sexes. Thirty-three per cent. of pan-growers are in Telangana districts. Atrai-i-Balda, encircling the City of Hyderabad, alone counts 17 per cent. of the total pan-cultivators in the State. The crop is grown in all the districts except Bidar. The largest number of pan-growers are in Gulbarga, 674, followed by 629 in Raichur, 467 in Nander, 321 in Osmanabad, 238 in Aurangabad and 107 in Bir.

92. Rent Receivers.—The total dependent upon rent received from agricultural land is 440,693 persons. As compared with the figures for 1921 termed as "actual workers," under this head there has been an increase of 32 per cent. during the decade. Thirty-three per cent. of the non-cultivating proprietors taking rent in cash or kind are females. Only one per cent. of such landed proprietors live in the City of Hyderabad and 6 per cent in Atrai-i-Balda. The number of clerks and rent collectors at the census time stood at 9,162. It shows that all the landed proprietors do not employ such agents but many deal directly with their tenants. It stands to reason that when their rights have been well established and the confidence of the unsophisticated cultivating classes has been gained there is little need for the employment of middlemen. Telangana has 56 per cent. of this class of workers those in the city alone representing 26 per cent. of the total number.

93. Stock Raising.—The raising and care of farm-stock supports nearly three per cent. of the population, the actual number being 339,078 workers, of whom cattle and buffalo breeders and keepers are 12 per cent. and herdsmen, shepherds and breeders of other animals 88 per cent. Sixty-nine per cent. of breeders and their working dependents are found in Telangana. In Marathwara practically all the available land, not used for homesteads, tanks, and rivers, etc., has been brought under the plough and there being no facilities for breeding or herding cattle on such a large scale as in Telangana the number of persons engaged in stock-raising there is smaller. The Maratha Gowlies and Dhangars and Telugu Gollas are the traditional breeders of cattle.

94. Silk-Worm Industry.—Among 4,427 persons, who are engaged in the raising of small animals and insects, 1,045 workers rear tasar silk-worms. This occupation is almost entirely carried on in Telangana, of which Warangal and Mahbubnagar are important centres. Silk is reeled from cocoons by a crude method, and spun into strong thread.

95. Fishing.—Under the occupational head "fishing" 64,143 persons have been returned. They represent five out of a thousand population. This small proportion is not to be wondered at considering the nature of the country and the resources available for fishing. However, they are eight times more numerous than butchers. It may not be that they all earn their livelihood by catching fish. In certain places fishermen also own lands, and where cultivation is held to be a more honourable calling they would be reluctant to return their occupation as fishing. The Bhoi is a traditional fisherman of the Telugu country, and members of this caste are spread over the whole Dominions. Seventy-eight per cent. of fishers are in Telangana districts, of which Karimnagar, which has comparatively a larger number of tanks, has accounted for 21 per cent. of fishers.

96. Hunting.—Hunting as a primary calling is pursued by 33,238 persons. In the respective heads of principal earners and working dependents have been included 6,306 and 7,900 women. Evidently they are fowlers, because women do not handle weapons such as guns or bows and arrows. Andhs, Bhils, Gonds and Koyas as well as Mudirajas (Muttrasis) and Bedars are the principal communities which contribute to the number of hunters. The Bedars are confined to the Marathwara districts of Gulbarga and Raichur, while the Muttrasis may be found throughout the Telangana districts.

97. Exploitation of Minerals.—Coal, building materials including stone, cement and clay, mica, salt, saltpetre and other saline substances coming under the category of minerals provide occupation for 28,658 persons of both sexes. The Singareni, Sasti and Paoni Collieries are the only pits worked in the State. Twenty quarries for slabs of stone are also worked. The number of persons engaged in them is 16,771. The Shahabad cement factory is another agency for the exploitation of minerals. The stone quarries and cement-making employ 10,315 persons. There is also a prospecting company for magnetite, working in Kodangal taluk, Gulbarga district. Mica exploitation is engaging the services of 247 persons. Under saltpetre and other saline substances 548 workers have been returned. Under “Iron” a metallic mineral, 777 persons of both sexes have been scheduled; of them 546 are in Gulbarga, 166 in Adilabad, 29 in Warangal, 19 in Raichur and 17 in the city of Hyderabad. Whether in these parts of the State iron ore deposits are found or not no information is available.

98. Preparation and supply of material substances.—This class deals with (i) industries, (ii) transport and (iii) trade. At the present census the enquiry into industries was considerably restricted. All that was done was to obtain the name of the industry in respect of those persons only, who are employed by other persons or by a company or firm and paid wages for the work they do and who work in company with others similarly paid. Industry provides occupation for 4 per cent. of the population. Of late, Government has been engaged in providing facilities for the promotion of large and small scale industries in the State and, therefore, reference to figures as obtained at the census time will be of interest. The actual number of persons engaged in various industries is 625,187. The number of workers in 1921 under this head was 867,067.

99. Textiles.—The Textile industry is growing in importance and the census figures relate to both power and hand industry. It employs 194,063 persons or a little over one per cent. of the population. In 1921 the actual number of workers was returned at 220,592. If comparison be admissible, the large decline in the number may be attributed to the general economic depression which set in a few months before the census, affecting all industries and trade. In the report for the previous decade it was pointed out that “textile industries show on the whole a decline of 15 per cent., no doubt due to bad seasons and the prevalence of epidemics”. It would therefore appear that in spite of consistent efforts of Government for the advance of textile industry in mills and cottages, circumstances over which man has no control have been operating adversely. Hyderabad State is an important cotton-yielding country in India and the principal varieties grown are Omras, Westerns, Northerns and Cocanadas. Cotton occupies a large area every year. 185 cotton ginning, cleaning and pressing factories as compared with 99 in 1921 have been in existence, besides 5 power spinning and weaving mills and 30 large spinning and weaving establishments. (Statistics Report for 1339 Fasli.)

The number of earners and working dependents in the various occupations connected with textile is as follows :—

Class	Earners and working dependents
Ginning, cleaning and pressing ..	.. 17,775
Spinning, sizing and weaving ..	.. 141,572
Rope, twine, string and other fibres ..	.. 10,606
Wool carding, spinning and weaving ..	.. 16,296
Silk spinning and weaving ..	.. 2,156
Dyeing, bleaching, printing, etc. ..	.. 4,686
Lace, embroideries, etc. ..	.. 828
Horse-hair, etc. ..	.. 144

Cotton ginning and pressing is strictly seasonal. In certain parts of Marathwara the length of the working period runs to seven to twelve months. The season is at its height between December and March. The ratio of men to women workers in these factories is 10 to 7. Of the 185 ginning, cleaning and pressing factories, as many as 160 are located in the cotton tracts of Marathwara districts. Several other ginning factories also work during the cotton season and do rice milling or wheat or jawar grinding at other times.

Cotton spinning and weaving is the calling of more persons in Telangana than in Marathwara. In Karimnagar district 38,403 persons and in Nalgonda 17,879 persons of both sexes are engaged in this industry. Hand weavers use home-made yarn or buy it from the mills through local dealers.

Silk spinning and weaving is a well developed industry in Mahbubnagar district, where 639 persons are engaged in it. Medak claims 479 spinners and weavers, Nander district 206, Raichur 337 and Warangal 143. Wool carding, spinning and weaving, is the occupation of 16,296 persons of whom 4,390 are in Atrai-Balda district, 3,162 in Karimnagar and 2,971 in Mahbubnagar, so that Telangana is also the principal centre of wool industry.

Dyeing, bleaching and printing work is very largely done in the Hyderabad City and Nander, where 750 and 589 persons respectively are the earners and working dependents returned under this trade. Aurangabad has 462 dyers and printers and Nizamabad 459.

100. Hides, skins and hard materials from animals.—Tanners, furriers, leather-dressers, etc., number 10,200 of whom 95 per cent. are leather workers, one per cent. furriers and the rest are bone, ivory and hornshell workers. There are 28 tanneries in the State, of which Warangal district alone has 21 and the remainder are in the City of Hyderabad. The Moochi usually does the colouring and dressing of the leather that is necessary for his work. Sixty-five per cent. of persons occupied in industries connected with feathers, bristles and brush making are in the City of Hyderabad.

101. Wood work.—The number of persons engaged in wood work is 52,829, of whom 30 per cent. are females. Even among sawyers of wood 162 women have been returned. Of the carpenters, turners and joiners numbering 31,388 (59 per cent of total wood workers) nineteen per cent. are women.

102. Metal workers.—The number of principal earners and working dependents is 39,848. Their occupation is smelting, forging and rolling of iron and other metals, making of arms and guns, blacksmithery, brass, copper and bell metal working, etc. Of the above number, gunmakers are only 86, all males, and smelters and forgers are 197. Blacksmiths and makers of implements constitute 62 per cent. of the total metal workers, the other metal workers being 37 per cent.

103. Ceramics.—Pottery and brick and tile making are the principal occupations of 44,133 persons. They are subsidiary to 6,637 persons. Of the former, 92 per cent. are potters and makers of earthenware, while brick and tile makers number 2,781, representing 6 per cent. A striking feature of these figures is the large proportion of female workers. Among the principal earners, for every 9 males there are 5 women potters and makers of earthenware, while among the working dependents for every 6 males there are 7 females.

104. Chemical products.—Manufacture of matches, fireworks, explosives, aerated and mineral waters, and ice, refining of vegetable and mineral oils, etc., provide occupation for 19,006 persons of both sexes. They form the subsidiary occupation of as many as 3,187 persons. Aerated waters and ice making engage 214 persons, of whom 50 per cent. are in the City of Hyderabad and the rest are almost equally distributed between Marathwara and Telangana districts. The ice-making machine has found its way even to such mofussil towns as Adilabad. Karimnagar, Nalgonda, Osmanabad and Bidar have none of these hot weather luxuries.

105. Food industries.—It is an anomaly of classification of occupations that toddy-drawing, liquor distilling, tobacco and ganja making should be called food industries and that of makers of intoxicants and narcotic drugs is to be placed in the same category as sweetmeat, sugar and molasses makers and grain grinders and pounders. The figures are :—

Rice pounders	..	..	..	1,763
Grain parchers	..	..	..	245
Butchers	..	..	..	8,198
Molasses, sugar and gur makers			..	447
Sweetmeat and condiment makers			..	2,852
Toddy-drawers	..	..	..	6,352
Brewers	..	..	..	835
Tobacco manufacturers		..	..	4,054
Ganja	..	..	..	78
Others	..	..	..	120

For social and economic reasons no one will regret the change that has come about in regard to the laborious methods of pounding and grinding of grain in towns. The work is now being done very largely by power driven mills and the women have thus been freed from these household drudgeries. There are 2 rice mills in Hyderabad City, 7 in Medak, 2 in Karimnagar, 12 in Warangal, 11 in Nizamabad, 6 in Nalgonda and 2 in Gulbarga, besides many combined mills for ginning and flour grinding and rice milling. The number of persons employed in rice pounding and grinding has fallen from 3,645 in 1921 to 1,763. Grain parchers have also diminished by nearly fifty per cent. during the decade. The fall in the number of butchers by 3,093 may be attributed to the inclination of persons generally to try their hands at more humane and remunerative occupations. Preparation of molasses of sugar and jaggery by indigenous methods is another dying small scale industry. Sugar-cane cultivation is profitable, but the difficulties with which the cultivator is confronted for want of water for irrigation and the strain imposed upon men and cattle are factors to be reckoned with and, therefore, the number of persons following it as principal occupation has decreased from 732 to 447. Sweetmeat makers number 2,852 and their strength ten years ago was not recorded. The number of toddy-drawers at present is only a sixth of what it was ten years ago. The fall is due partly to the progressive policy of the State, aiming at a gradual reduction of the number of toddy shops, and partly to general economic depression. Brewers and distillers of indigenous alcoholic liquors are 835 in number and there are in the State six breweries and distilleries. Since smoking is universal, the tobacco industry is thriving and the increase in the number of persons engaged in tobacco making is 194 per cent.

The making of *bidi*, the indigenous cigarette, is an industry spread over the country. It is extensively carried on in the homes. Every type of building is used. Many of these places are small dingy rooms where the workers, mostly women, are crowded thickly on the ground. The cigarette is also locally manufactured by two factories.

106. Industries of dress and toilet.—In the industry of dress and toilet 261,620 persons are engaged. They are :—

		Number	Per cent. of Total
Boot, shoe, sandal and clog-makers	..	73,614	28
Tailors, milliners, dress-makers and darners	..	40,854	15
Washing and cleaning	..	108,714	42
Barbers, hairdressers etc.	..	36,580	14
Embroiderers, hat-makers and others	..	1,499	..
Miscellaneous	..	359	1
Total	..	261,620	100

Thirty-two per cent. of the total number are women. The organised leather industry of the State is chiefly confined to the immediate neighbourhood of Hyderabad, Warangal and Raichur. The Hyderabad State has a considerable army and police force, and, therefore, boots, shoes and leather equipment are required for their use. The City Police, the Customs and the Forest Departments use locally made gurgarbi shoes. A survey was recently made of the hides and leather industry in the State by an expert from Madras and the report dealing with it states that “shoes made by the local moochis are useful articles and to a great extent fulfil the requirements of the great majority of the people. They are as a rule made from leather prepared by the village tanners. Many of these shoe-makers, at any rate in large towns, are clever workmen and can copy any boot shown to them as a sample.”

Washing and cleaning is the traditional occupation of dhobies, but a few persons have established laundries in the City of Hyderabad and in large towns. The same may be said of hair dressing. Hair cutting saloons are a new feature in towns, and persons belonging to castes other than barbers are carrying on this occupation.

107. Furniture industry.—Only 752 persons, of whom 10 per cent. are women, are engaged in this industry which comprises cabinet making, carriage painting, upholstering and tent making. Cabinet makers and carriage painters are 685 in number. Tent making is an industry carried on principally in the jail at Gulbarga.

108. Building industries.—Under this head come lime burners, cement workers, excavators, well sinkers, stone cutters and dressers, brick-layers and masons, builders (other than buildings made of bamboo and similar materials), painters, decorators of houses, tilers and plumbers. The occupations are so inter-related that it is difficult to draw a line of distinction between each. Therefore, all persons engaged in the various industries are grouped together and number 14,107 men and 6,228 women, or a total of 20,335 persons. In rural parts the nature of the house in which the ordinary villager lives suggests that the cultivator himself can, with the assistance of his neighbours, build his house, for it is all mudwall and thatch. In large size villages and towns the better classes employ carpenters and masons.

109. Miscellaneous industries.—(a) Persons engaged in making, assembling or repairing motor vehicles or cycles number 872, all males, of whom 478 are in the City of Hyderabad. Carriage, cart, palki and other conveyance makers and wheel-wrights number 1,874, of whom 75 are women. Production and transmission of physical force, such as heat, light, electricity, gas and other motive power provides employment for 243 persons, of whom 194 are in the City of Hyderabad.

Printing, engraving and bookbinding are the principal occupations of 837 persons, all males, of whom 481 are found in the City of Hyderabad. Makers of musical instruments, clocks, surgical and scientific instrument makers, numbering 583 persons, are all males. Jewellers and ornament makers are more numerous than those engaged in building or food industries, their total number, being 32,818 of whom 35 per cent. are women.

110. Scavenging.—Scavenging as an occupation stands by itself. It is not associated even with unproductive industries. There are 5,313 men and 2,050 women whose whole-time profession is scavenging. Scavenging is also reported to be a subsidiary occupation of 378 men and 82 women. Of the total number, 1,468 have been enumerated in the City of Hyderabad.

111. Transport.—During the decade considerable improvement was made in rail and road communications and consequently there has been an improvement in transport service. As disclosed by the recent cattle census

the number of horses, donkeys and carts has increased and, therefore, there ought automatically to be an increase in the number of persons who employ the various means of transport as a principal source of income. The figures as recorded at the present census are :—

Service					Number
Transport by water	..	..	..	..	10,002
Do road	..	..	..	..	195,966
Do rail	..	..	..	..	96,698
Post, telegraph and telephone	..	..	..	..	3,530
Total					306,196

Of the above total, 36 per cent. are working dependents. Under transport by water have been classified labourers on rivers and canals. The actual number of workers in 1921 was returned to be 43 whereas at present the principal earners are 10,002. Fifty per cent. of them were enumerated in Nalgonda district. Transport by road embraces :—

Service					Persons
Persons employed in construction of roads and bridges	..	..	..	..	1,444
Labourers do do	..	..	..	..	134,539
Owners, managers and employees connected with mechanically driven vehicles	..	..	..	..	2,938
Do other vehicles	..	..	..	..	36,366
Palki bearers	..	..	..	..	7,833
Elephant, camel, mule and bullock drivers	..	..	..	..	7,279
Porters and messengers	..	..	..	..	5,567
Total					195,966

As observed in an earlier paragraph of this chapter, the figures relate to the seasonal occupations. In the winter, before tillage operations for kharif begin, labourers are found in adequate numbers for road and bridge maintenance works and, therefore, the Public Works Department carry out large works throughout the State : hence we find 1,444 employers and 134,539 labourers on this particular class of work with as high a female representation as 39 per cent. among the latter. Persons connected with mechanically driven vehicles number only 2,938. The number of motor cars both in the City and districts has enormously increased of late and the census figure appears to be an under estimate. Motor buses are a recent development and their possibilities are very great. Twenty years ago there was hardly a bus service but today the motor bus is to be found in the countryside wherever there are roads fit for motor traffic. For the most part the bus service is the result of individual enterprise rather than the creation of large concerns.

Although modern means of transport are available, palki riding still retains its oriental splendour and dignity. As compared with the previous decade the number of palki owners and bearers has advanced by 56 per cent. Parts of the country which are not provided even with cart tracks employ animals for transporting agricultural products to *hats* and bazars. The number of porters and messengers has also increased during the decade.

Railway transportation service provides employment for 96,698 persons of whom 38 per cent. are women. The total number is composed of 9,683 railway employees other than coolies, 87,015 labourers on construction and maintenance works, coolies and porters employed on railway premises. The expansion of railway system during the decade has tended to increase the number of workers of all description. Posts, telegraphs and telephones employ 3,530 persons, twice as many as were returned in 1921.

112. **Trade.**—Having dealt with the number of persons employed on the various means of transport we shall now examine the figures for persons who follow trade as the principal means of livelihood. They are :—

Banking, credit exchange and insurance	..	..	19,845
Brokers and commission agents, commercial travellers etc.	..	..	1,407
Textile	..	..	38,563
Skin	..	..	8,665
Wood	..	..	8,804
Metals	..	..	2,824
Pottery, bricks and tiles	..	..	15,162
Chemicals	..	..	899
Hotels, cafes and restaurants	..	..	165,093
Foodstuff	..	..	179,950
Clothing and toilet	..	..	13,473
Furniture	..	..	4,918
Building material	..	..	3,962
Means of transport	..	..	10,822
Fuel	..	..	39,723
Luxuries	..	..	22,831
Other articles	..	..	255,809
Total..			792,751

113. **Money-Lending.**—Banking, money-lending, exchange and insurance are the principal occupations of 19,845 persons of whom only 10 per cent. are in the City of Hyderabad. Fourteen per cent. of the total number are women. The preponderance of money-lenders in the rural parts is significant, as 71 per cent. of them are in the Marathwara districts. In Bidar district alone there are 2,317 persons, in Aurangabad district 2,295, in Nanded 2,213 and Gulbarga 2,018. Cotton being the principal trade there is a large flow of money in these parts, evidencing the richness of the country. Co-operative credit would appear to have touched only the fringe of the agricultural and trading population of the State. In the rural parts money-lending and grain-dealing are so inseparably combined in one person, that a co-operative society, however well financed, cannot cope with him.

Money-lending, as a business, has always existed in these Dominions. Ancestral debt and constantly recurring small items of debt for food and other necessities, for social and religious ceremonies, for seed, for bullocks, and for the Government assessment, are the principal causes of enhancing rural indebtedness. The need of the agriculturist for loans is, therefore, imperative, and the money-lender is the only person to satisfy it. He serves the village in a variety of ways, other than as a supplier of credit. He is usually a grain-dealer and as such he doles out grain and helps people to tide over difficulties.

In this State there have been enumerated, as special subsidiary table VII at the end of this chapter shows, 22,343 persons, of whom 3,082 are females, as money-lenders. It is remarkable that 71 per cent. of the money-lenders are concentrated in Marathwara districts. Marathwara is comparatively more prosperous than Telangana and with prosperity the opportunity to borrow is greater.

Money-lending, as a calling, is not followed by one caste. Hindus, Muslims, Christians, Zoroastrians, Sikhs and Jains have all contributed to make this number; but Brahmanic Hindus alone represent 84 per cent. of the total money-lenders in the State. Komatis among Hindus are the leading money-lenders, there being 5,542 persons distributed in Marathwara and Telangana in the proportion of 3 to 2. Marwari money-lenders number 2,131, of whom only a third are found in Telangana. Lingayats, Marathas, Brahmans, Kapus and Banjaras come next in order, with over a thousand each.

Muslim money-lenders are even more than Marwaris. Of 3,106, about 83 per cent. are in Marathwara. Pathans do extensive business in the cotton trade areas.

Christian money-lenders number 96, all males, of whom 91 have been counted in Telangana. They belong to the Kapu and Reddy class of Christians.

Brokers, commission agents, commercial travellers, warehouse owners and their employees number 1,407, of whom 104 are women. Seventy-nine per cent. of them have been enumerated in the City of Hyderabad.

In piece-goods, wool, cotton, silk, hair and other textiles trade 38,563 persons are engaged, of whom 6 per cent. are in the City of Hyderabad. If the previous census figures admit of comparison, there is a distinct rise of nearly 60 per cent. in the number of traders. Improved communications and the slump in export trade have influenced an increase in the volume of internal trade in indigenous goods. Women doing business form 30 per cent. of the total persons returned. The khaddar trade has, for obvious reasons, captured the imagination of small scale hawkers. The tide of boycott of foreign cloth that swept over other parts of India did not surge into Hyderabad and, therefore, that class of piece-goods trade here did not suffer.

Trade in skins, leather, furs, feathers, horns, etc., is the source of principal employment for 8,665, of whom 35 per cent. are women. Twenty-five per cent. of traders in these lines are in the City of Hyderabad and Atrai-i-Balda.

Another important indigenous trade is pottery, besides brick and tile making, and the number of persons engaged in it is 15,162, of whom 6 per cent. are in the City of Hyderabad. Hotels, *cafes* and restaurants provide a flourishing occupation to 1,65,093 persons, of whom 97 per cent. are vendors of wine, liquors, aerated waters and ice. Aerated waters and ice are not a popular commodity in the districts, as the plant for their manufacture does not exist in large numbers; but intoxicants are commonly sold and liquor selling is a profitable trade.

Dealers in food stuffs numbering 179,950 are classified into :—

Grain and pulse dealers	63,026
Sweetmeats	9,940
Dairy products, eggs and poultry	66,528
Animals for food	2,146
Fodder for animals	1,148
Other food stuffs	27,545
Tobacco dealers	8,804
Opium dealers	326
Ganja dealers	487
Total	179,950

It will be noted that traders in dairy products, eggs and poultry are more numerous than grain and pulse sellers. Of the total number engaged in trading in food stuffs, 40 per cent. are women. This large representation of females is due to the excess of females over males dealing in dairy products and eggs and poultry. For women it is a congenial method of earning and adding to the family's income and, therefore, there are 45,080 women as against 21,448 men in that trade.

Trade in ready-made clothing and other articles of dress and toilet such as hats, umbrellas, socks and perfumes commands 13,473 persons as compared with 8,555 in 1921. Of these 13 per cent. have been enumerated in the Hyderabad City.

Those who cater for the intellectual needs of the country as publishers, booksellers, etc., and dealers in music, pictures, and musical instruments are negligible in number, being only 4,257 persons, of whom 81 per cent. are in the City of Hyderabad, so that the districts are practically devoid of such amenities of life. In fact, they are considerably fewer than tobacco sellers in the State.

114. Public Administration.—Public administration consists of public force and administration staff. The former comprises Imperial

and State armies, the police and village watchmen, while the latter is composed of Imperial and State service and that of other Indian and foreign States, municipal and local establishment and village officials and their servants other than watchmen. Their respective numbers are :—

Public Force.

Imperial army	..	..	..	..	4,081
State army	..	..	..	..	21,527

Police.

Police	16,774
Village watchmen	..	..	..	..	10,215

Administration.

Imperial service	..	..	..	..	1,848
State service	..	..	..	..	45,081
Indian and foreign State service	..	..	..	..	49
Municipal and local	11,446
Village officials and servants	27,195

Total	..				138,216
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The Imperial Army is the British troops stationed in the Secunderabad and Aurangabad cantonments. The State army is reported to have on its strength 938 females. In the city and district Police force, 1,303 women are employed. Representation of women in the village watch service is very strong, being 1,408. As compared with the figures for 1921, there is a decrease in all branches of Public Force except in municipal and local service. In the service of India and other foreign States the number (102,754) shown in the past census is incredible as compared with the present figure, namely 49.

115. Professions and liberal arts.—This is a heterogeneous group of priests and ministers, grave-diggers and circumcisers, lawyers and touts, doctors and bone-setters, music composers, artists and dancers.

Religion is the principal source of income to 73,918 priests and ministers, of whom 27 per cent. are women. The number refers to all religions current in the State. It represents one minister for every 200 of population, while there is one liquor vendor for every 90 of the population. Monks, nuns and religious mendicants number 499, other religious workers being 1,764. Servants in religious edifices, burial and burning grounds, pilgrime onductors and circumcisers total 3,841, of whom 20 per cent. are females.

The legal profession is by no means overcrowded, for lawyers of all kinds including Qazis, law agents and mukhtars are only 4,950, of whom 103 are females. Fifteen per cent. of legal practitioners are in the city of Hyderabad.

Qualified medical practitioners of the allopathic system, including oculists number 2,143, of whom 421 are women. Other persons practising the healing art are those following homeopathy, hydropathy, unani and ayurvedic systems of medicines—numbering 3,895. These two groups of medical practitioners—allopathic and indigenous—numbering 6,038, serve 2,400 persons of the population each. For seven million women of the State there are only 421 qualified women practitioners and 318 other unqualified medicine-women. Eighty-two per cent. of the qualified medical practitioners are concentrated in the city of Hyderabad. The number of midwives, vaccinators, nurses and compounders is 5,588. Women vaccinators and compounders are extremely few. Taking them to be a dozen, there are, 3,792 midwives and nurses, qualified according to Western methods, as well as those following indigenous and hereditary crude methods.

To impart education we have 10,897 professors and teachers of all grades, of whom 30 per cent. are women. A third of the total number is found in the city of Hyderabad.

Authors, editors, journalists and photographers, forming one group, number 1,742 males and 17 females. Excepting 297 men authors, editors and journalists, all the others are congregated in the city of Hyderabad. All the women journalists are also in the capital city. Conjurors, acrobats and exhibitors of curiosities are 218 men and 370 women. Horoscope-casters, astrologers, fortune-tellers, wizards and witches are 1,051 in number, of whom 64 per cent. are women. Brahmans are adepts in casting horoscopes. Astrology is a paying profession in this country. Local professionals in astrology and fortune-telling are reinforced by a contingent of Punjabis during the winter months. The Yerukalas are a spirit-haunted and ghost-ridden people and are in demand by superstitious and credulous village people for witchcraft. More than 50 per cent. of persons returned under this class of occupation have been found in the city of Hyderabad.

116. Miscellaneous occupations.—Under miscellaneous occupations come persons living on their own income, domestic servants, manufacturers, contractors and business men, cashiers, accountants and employees in shops and warehouses, known as insufficiently defined occupations and unproductive business. The numbers are :—

Persons living on their income	..	..	..	20,801
Domestic service	..	..	..	474,579
Insufficiently defined occupations	..	..	..	171,015
Unproductive ..	..	..	..	149,607
Total ..				815,994

Fifty-six per cent. of the persons described to be “living on their income” or proprietors, other than of agricultural land, fund and scholarship holders and pensioners live in the city of Hyderabad, which provides all modern social amenities of life. Of the total number, 6,554 are women, and of them 62 per cent. are city-dwellers.

Of the total number of domestic servants, 5,922 represent motor drivers and cleaners in private service, the remaining 468,657 are persons engaged in household duties. Hyderabad city claims only 9 per cent. of them. In the districts domestic servants may mean hewers of wood and drawers of water, serving large land-owners for generations. They are more in number in Telangana than in Marathwara, the ratio being 7 to 5.

Both in domestic service and “insufficiently defined occupations” the number of women working dependents is in excess of men of the same description.

Beggary and vagrancy are common in these parts. Beggars, prostitutes and their procurors are bracketed as “unproductive” in occupation. Their actual numbers are :—

Classes		Males	Females
Beggars and vagrants	.. ..	63,483	66,212
Prostitutes and procurors.	.. ..	1,899	9,395
Total	.. ..	65,382	75,564

Female beggars are far in excess of their male compeers and what is of interest is that 9,686 males and 8,402 females have returned beggary as their subsidiary occupation. In the city of Hyderabad there are 8,058 beggars of whom 51 per cent. are women. Government is proposing to rid the city of the beggars' nuisance by legislation. Treating the 1,899 males as all procurors, we have in the State 9,395 prostitutes and women-procurors, of whom

there are 1,049 in the city of Hyderabad. Prostitution is claimed as a subsidiary occupation by 737 females with 81 male procurors. Of the former 71 are in the city of Hyderabad.

Occupations of females.—The occupations of women are less diversified than those of men. Women are entirely absent from the role of estate agents, managers of Government estates, rent collectors and clerks of forest officials, makers of guns and arms. They are not engaged in the mint, in assembling or repairing motor vehicles or as printers, engravers and bookbinders, makers of musical and scientific instruments, lawyers or petition writers, veterinary surgeons, architects and engineers, or as botanists and astronomers. Of the total working population women form a little more than half. Actually there are six females for every ten males. This ratio of sex proportion is noticeable in the occupation called exploitation of animals and vegetation. In cultivation there are 68 women for every hundred men; but as agricultural labourers they outnumber men, being 7 for every six males. Females also take an exceptionally large share in market gardening and flower and fruit growing. They also participate in larger numbers in the actual manual work of special crop and fruit cultivation. They represent 107 in market gardening and 102 in special crop and fruit raising for every 100 males in each case.

Collieries employ women for surface work only and although the work is arduous the wages offered are an attraction. There are six women for every ten men in the collieries. Among industries, cotton ginning, cleaning and pressing employ a large proportion of females, there being 73 for every hundred males, while in cotton spinning, sizing and weaving the ratio of women to men is 5 to 10.

Rice pounding, husking, flour grinding and grain parching are primarily the occupations of females and therefore women engaged in them are twice to four times as many as men. As tailors, milliners, dressmakers and darners women figure as much as men, the sex proportion being almost equal. Toy-making is also a congenial industry for women. There are in that occupation 13 women for every ten men.

In trade a third of the number are women, particularly in the skin, leather, fur and wool trades. They are comparatively more numerous in the trade of thatch and forest produce as well as in that of pottery, brick and tiles. Women would appear to hold the monopoly in the egg, poultry and farm produce trade. As dealers in porcelain wares, bangles, and sundry articles women command a wider field than men.

For further details subsidiary table No. III may be consulted.

118. Occupation of selected castes.—Among Brahmanic Hindus cultivation of land is a tangible occupation. Every caste is represented in agriculture. The proportion of each community is summarised in the statement below :—

Castes						No. per 1,000 earners
Telaga	..	..	..	..	..	692
Maratha	..	..	..	..	..	553
Hatkar	..	..	..	..	..	460
Wanjara	..	..	..	..	..	451
Kapu	..	..	..	..	..	402
Koli	..	..	..	..	..	218
Vishwabrahman	..	..	..	..	..	139
Brahman	..	..	..	..	..	134
Bhoi	..	..	..	..	..	113
Lingayat	..	..	..	..	..	99
Kasab	..	..	..	..	..	99
Kalal	..	..	..	..	..	80

Castes						No. per 1,000 earners
Hajjam	..	..	..	..	..	70
Kshatriya	..	..	..	..	..	69
Kumbhar	..	..	..	..	..	68
Bedar	..	..	..	..	..	62
Dhobi	..	..	..	..	..	56
Komati	..	..	..	..	..	52
Yadava	..	..	..	..	..	49
Sunar	..	..	..	..	..	48
Perka	..	..	..	..	..	45
Sutar	..	..	..	..	..	45
Lohar	..	..	..	..	..	42
Kurma	..	..	..	..	..	38
Julahi	..	..	..	..	..	33
Rangarez	..	..	..	..	..	35
Uppara	..	..	..	..	..	32
Waddar	..	..	..	..	..	31
Darzi	..	..	..	..	..	29
Teli	..	..	..	..	..	28
Burud	..	..	..	..	..	27
Kasar	..	..	..	..	..	18
Satani	..	..	..	..	..	11
Panchal	..	..	..	..	..	6

Field labour is recruited from almost all communities except from Brahmans, Komtis, Kshatriyas, Panchals, Perkas, Rangarazis, Sunars, Sutars, Vishvabrahmans and Yadavas. In every case women labourers are proportionately numerous. The Darzi caste is returned to have 4,776 women to every one thousand men as field labourers.

Domestic servants are drawn principally from Bedars, Hajjams, Kapus, Lingayats, Marathas, Sunars, Sutars and Telagas.

Adi-Hindus have also contributed their quota of agriculturists, there being a larger proportion of Madigas than Dhers. Among the tribes, Bhils, Chenchus, Erukals, Gonds, and Lambaras have also taken to agriculture in more or less numbers, Gonds being the principal cultivators.

Into professions and liberal arts such as law, medicine and teaching Brahmans, Muslims, Anglo-Indians, Europeans and Indian Christians have very largely entered. Their proportions are :—

Communities				Per 1,000 workers	Females per 1,000 male workers
Anglo-Indians	..	..	..	9	1,500
Indian Christians	..	..	..	16	1,040
Brahmans	..	..	..	49	134
Muslims	..	..	..	12	58
Europeans	..	..	..	11	571

Anglo-Indian women are foremost in the medical and teaching professions, followed by Indian Christians. Muslim women take the last place.

119. Posts and Telegraphs.—The Imperial and Hyderabad Government post-offices operate in these Dominions. Telegraphs are entirely controlled by the Imperial Government. Post-offices employ 2,859 persons, all Indians. Of the total number, the railway mail service claims 114 persons, all Indians.

120. Railways.—499 Europeans and Anglo-Indians and 24,504 Indians have been enumerated in railway service. The personnel of officers is composed of 39 Europeans and Anglo-Indians, and 16 Indians. Among persons

in receipt of salaries of Rs. 250 per mensem and above are 45 Europeans and Anglo-Indians, and 32 Indians ; between Rs. 30 and Rs. 249, 347 of the former and 4,190 of the latter ; and below Rs. 30 there are 14,557 Indians as against 68 Europeans and Anglo-Indians.

121. Irrigation.—In the Irrigation Department 75,851 employees of all descriptions have been returned of whom 115 are officers. This total includes labourers also.

122. Labour.—Agricultural labourers are 942,348 principal earners and 377,082 working dependents or a total of 1,319,430. Principal earners a decade ago numbered 1,031,797, showing a decrease of nearly 9 per cent. during the ten years. The labour in the mines is partly drawn from the neighbouring villages and partly from the more distant areas of the centres. The supply of labour may be considered to be sufficient. Only a small proportion of the workers, except in the case of the old established concern at Singareni, reside permanently at the mines. The rest are usually small cultivators or agricultural labourers resorting to the mines during slack agricultural seasons.

In tanneries practically the whole of the skilled labour is of Telugu origin, says the report of the “survey of hides and leather industry” in Hyderabad State. Except in the Raichur tannery, where there are a few Tamilians, even in the districts where there are a considerable number of Marathi village tanners and leather workers, Telanga labour has had to be imported to carry on the work, as the Marathi leather worker does not seem to fall in with factory or semi-factory conditions. The report adds that in addition to the full-time labour of the men and boys a considerable number of women are employed as part-time workers, preparing and packing wool for sale, breaking up myrobalans, etc. “On account of the closing down of some of the tanneries” adds the report “there is a good deal of distress amongst workers, as in many cases they had worked in tanneries for so long that they have no other employment to fall back upon.”

In the ginning and pressing factories labour is predominantly local ; it comes from surrounding villages, returning home at night and is employed very largely directly by owners or their agents and in a few cases a labour contractor is employed who takes on workers by the day. Many of these labourers move at will from ginnery to ginnery in the area during the season.

For rice mills the bulk of the male labour is managed through maistris during the season. The labourers return to their villages in the cultivation season. Women, who are employed in these factories, are for drying, spreading and turning the rice from the hullers, and winnowing bran.

Agricultural labour has increased by 28 per cent. during the decade.

Temporary agricultural labourers are engaged for daily wages during the season. They are paid in cash, except at harvest time when a quantity of grain is given in part payment, the value of both not exceeding six to eight annas per male, three to four annas per female and two annas per child.

In the non-agricultural season this class of labour is engaged on odd jobs as cart drivers, messengers, watchmen, graziers, metal workers and quarriers and also under road contractors, the rate of wages being six to ten annas a day. Graziers are paid at two annas a cow and four annas a buffalo per month.

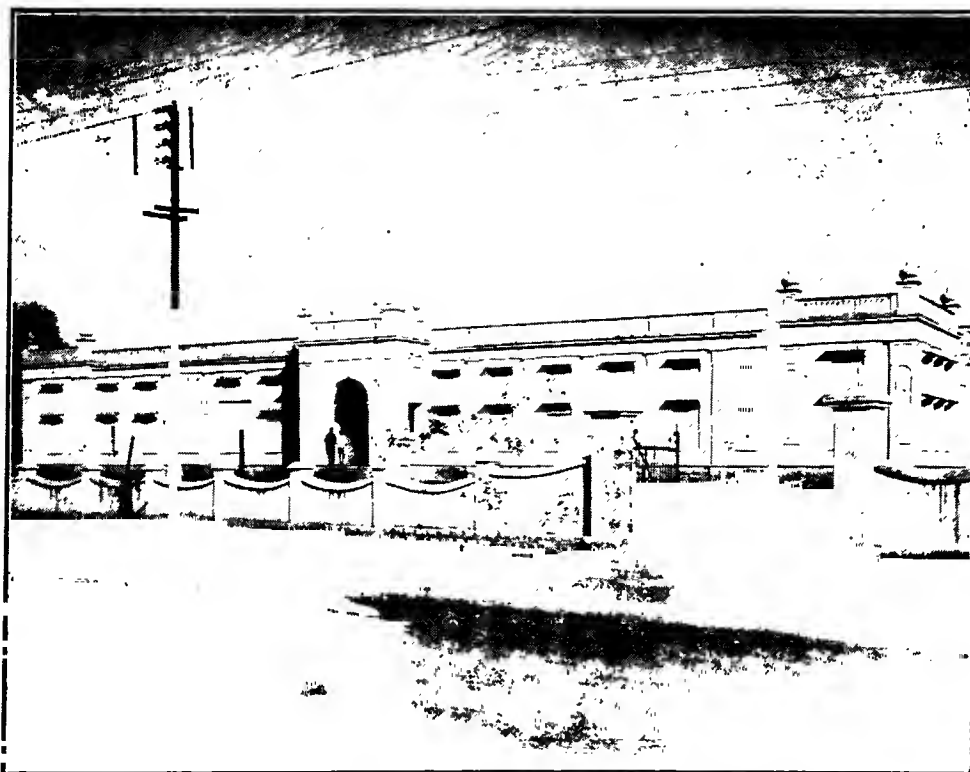
Industrial concerns and manufactories in rural parts are not open to all classes of people. Caste is a barrier and lack of skill in a particular work a handicap. Except cotton ginning and pressing factories, all caste occupations such as weaving, dyeing, or metal working demand caste labourers.

The Public Works Department of the State is the largest labour employer.

COTTAGE INDUSTRIES.

At the suggestion of the Director-General of Industries and Commerce useful data were collected relating to important cottage industries. Full details are given in State Table IV in the Tables Volume II. Statistics obtained refer to the number of looms employed for cotton, silk and wool weaving, the number of spindles or charkas at work for spinning yarn, the number of house establishments containing two or more persons, not being weavers, who are engaged in dyeing yarn or cloth, the number of houses or domestic establishments engaged in printing cloth and the number of hand cotton ginning machines at work.

In addition to cotton spinning and weaving as a cottage industry, information was also obtained as to the number of oil ghanies (presses), sugar-cane mills, grinding machines, metal workshops, potteries, carpentry, and paint shops, smithies, dairies and cream-separating machines.



Cottage Industries Institute. Mashirabad.

This special investigation was made at the Census enumeration time, the enumerators and supervisors being supplied with a full and complete questionnaire relating to the subject in all the principal languages.

According to the statement compiled, there were on the Census day 111,998 looms of all descriptions, as compared with 115,434 in 1921, a fall of 3 per cent. during the decade. The decrease has occurred in three districts of Telangana and four of Marathwara. The following comparative statement may be consulted :—

Telangana	1931	1921	Marathwara	1931	1921
City of Hyderabad ..	2,576	455	Aurangabad ..	1,760	2,430
Atraf-i-Balda ..	5,622	2,701	Bir ..	1,642	1,097
Warangal ..	5,210	7,076	Nander ..	2,699	3,616
Karimnagar ..	20,219	14,581	Parbhani ..	2,205	788
Adilabad ..	5,139	14,052	Gulbarga ..	12,963	19,380
Medak ..	12,556	10,041	Osmanabad ..	813	758
Nizamabad ..	5,942	4,089	Raichur ..	8,105	11,690
Mahbubnagar ..	9,079	12,344	Bidar ..	3,753	4,669
Nalgonda ..	11,715	5,667			
Total ..	78,058	71,006	Total ..	33,940	44,428

An increase of 2,121 looms in the Hyderabad city and 2,921 in Atrai-Balda may be attributed largely to the general encouragement given to the weaving industry by the Department of Commerce and Industries and perhaps to some extent to the Khaddar movement. Karimnagar is the largest weaving centre in the Dominions. Both there and in Nalgonda district the number of looms have considerably increased—39 per cent. and 107 per cent. respectively. A fall of 63 per cent. in Adilabad district, which in point of population has developed enormously during the decade, is surprising. On the whole, however, Telangana registers a net gain of nearly 10 per cent. The decrease on the Marathwara side is 24 per cent. and the losing districts are Aurangabad (28 per cent.), Nander (25 per cent.), Gulbarga (33 per cent.), Raichur (31 per cent.) and Bidar (20 per cent.)

By a special effort the looms have been classified according to the use they are put to, viz., cotton, silk, and woolweaving, numbering 93,422, 4,183 and 14,393 respectively. About one-fifth of the number of cotton weaving looms are found in Karimnagar district. Gulbarga and Nalgonda have 10,716 and 10,532 looms respectively. Osmanabad, which is one of the important cotton yielding districts, has only 460 looms.

For silk weaving, Gulbarga occupies the foremost position, there being 1,203 looms; Medak, which ranks second for silk weaving, has the largest number of wool weaving looms (2,251), Mahbubnagar being the second with 2,101 looms for wool. The Telangana districts command 70 per cent. of wool looms.

The number of weavers is 406,881 or 3 per cent. of the population.

The Superintendent, District Weaving Demonstration Parties, says in a note that in Warangal district most of the Padamsale weavers have left their profession through preference for some other profitable occupation; hence there is a decrease in the number of looms employed there.

In Karimnagar district the increase in the number of looms is accounted for by the Khaddar movement probably under the ægis of the All-India Spinners Association. Men and women have taken to weaving coarse cloth out of mill or hand spun yarn.

In Adilabad district the weavers are very poor and there is no organisation for the supply of raw materials or for the disposal of their woven goods. Weekly bazars are visited by hawkers from the Central Provinces with piece-goods: hence the weaving industry has considerably waned. The khaddar movement is also partly responsible for an increase in the number of looms in Medak and Nizamabad districts. The decrease in the number of looms in Mahbubnagar district is very marked. The Superintendent of the Weaving Demonstration Parties points out that most of the weavers have left their homes and dispersed to various parts, even outside these Dominions. Weavers belonging to Momin, Jyandra and Padmasala are steadily drifting to some other occupation.

Bezwada and the adjacent districts in the Madras Presidency patronise Nalgonda khaddar and, therefore, there has been an increase of about six thousand looms during the decade.

Most of the Aurangabad weavers are Muslims who specialised in pugri cloth before; but the demand for this variety has perceptibly decreased except at marriage seasons and the weavers have taken to some other occupation. There is therefore a fall in the number of looms. The same remarks apply to Nander district. On the other hand the pugri weavers in Bir weave saris at other times. Some dyers also have learned to weave: hence an increase in the number of looms.

Hand-loom weaving in Parbhani district, particularly in Manwat and Basmat taluks, has prospered during the decade largely as a result of good organisation for the sale of goods. During the marriage season Telangana weavers are prominent in these parts. Parenda and Owsa are the only important centres in Osmanabad district, and the weaving industry there is in a flourishing condition.

Weavers in Bidar are giving up their profession. Those in Gulbarga, who specialised in khaddar for Hyderabad consumers, do not now find a ready market for their goods in the City. Therefore a decrease in the number of looms has occurred.

There are 169,891 spindles or charkas for spinning yarn out of cotton. As compared with 1921 it is a decrease of 3 per cent. Of the total, Karimnagar has returned 52,255 or 31 per cent. of the total or an increase of 6 per cent. during the decade. Parbhani has the smallest number (211) of spindles.

Out of 2,556 hand-ginning machines, fifty per cent. are in Atrai-Balda district. Marathwara districts have only 19 machines. As power factories are located all over the cotton tract, the popularity of hand machines is diminishing.

Sugarcane presses, worked by hand or bullock power, number 1,595. Bidar, which is the largest cane-growing district, has 385 presses. Osmanabad has accounted for 293, while Nalgonda has none at all.

Grinding machines driven by steam, gas or hand total 1,013 distributed all over the country, the City of Hyderabad alone having 204. Out of 2,794 tailoring establishments, with 9,696 sewing machines, Hyderabad City claims 992 and 5,991 respectively. One fourth of the metal workshops, one-fifth of potteries and the same proportion of carpentry shops are located within the City limits. Fifty per cent. of blacksmithies are also in Hyderabad City.

[Statement.

SUBSIDIARY TABLE I.—EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS.

Order	Sub-class and Order	No. of earners (showing oc- cupation as principal) and working de- pendents per 10,000 of total population	No. of earners showing oc- cupation as subsidiary per 10,000 of total population
1	2	3	4
	All occupations (Earners principal occupation) working dependents	7,698	667
	"A" Production of raw materials	2,704	374
	I.—EXPLOITATION OF ANIMALS AND VEGETATION	2,684	371
	PASTURE AND AGRICULTURE	2,615	359
	(a) Cultivation	2,312	314
	(b) Cultivation of special crops, fruits, etc.	39	7
	(c) Forestry	27	5
	(d) Stock-raising	235	34
	(e) Raising of small animals and insects	3	1
2	Fishing and hunting	69	12
	II—EXPLOITATION OF MINERALS	20	3
3	Metallic minerals	1	..
4	Non-metallic minerals	19	3
	"B" Preparation and supply of material substances .. .. .	..	199
	III—INDUSTRY	495	79
5	Textiles	134	20
6	Hides, skins and hard materials from animal kingdom	7	1
7	Wood	37	7
8	Metals	28	5
9	Ceramics	31	5
10	Chemical products properly so called and analogous	13	2
11	Food industries	17	2
12	Industries of dress and toilet	181	29
13	Furniture	1	..
14	Building industries	14	3
15	Construction of means of transport	2	..
16	Production and transmission of physical force .. .. .	..	..
17	Miscellaneous and undefined industries	31	5
	IV—TRANSPORT	212	31
19	Transport by water	7	1
20	Transport by road	136	14
21	Transport by rail	67	15
22	Post office, telegraph, and telephone services	2	..
	V—TRADE	549	89
23	Bankers establishments of credit, exchange and insurance	14	2
24	Brokerage, commission and export	1	..
25	Trade in textiles	27	3
26	Trade in skins, leather and furs	6	1
27	Trade in wood	6	1
28	Trade in metal	2	..
29	Trade in pottery, bricks and tiles	11	1
30	Trade in chemical products	1	..
31	Hotels, cafes, restaurants	114	21
32	Other trade in food-stuffs	125	17
33	Trade in clothing and toilet articles	9	1
34	Trade in furniture	3	..
35	Trade in building materials	3	..
36	Trade in means of transport	8	1
37	Trade in fuel	16	5

SUBSIDIARY TABLE I.—EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS.—(contd.)

Order	Sub-class and Order	No. of earners (showing oc- cupation as principal) and working de- pendents per 10,000 of total population	No. of earners showing oc- cupation as subsidiary, per 10,000 of total population
1	2	3	4
38	Trade in articles of luxury and those pertaining to Letters and Arts and Sciences	16	2
39	Trade of other sorts	177	35
	“C” Public Administration and Liberal Arts ..	185	21
	VI—PUBLIC FORCE	36	1
40	Army	18	1
43	Police	19	1
	VIII—PUBLIC ADMINISTRATION	59	5
44	Public Administration	59	5
	VII—PROFESSIONS AND LIBERAL ARTS	89	14
45	Religion	55	9
46	Law	4	..
47	Medicine	8	1
48	Instruction	9	1
49	Letters, Arts and Sciences	13	2
	“D” Miscellaneous	566	73
	IX—PERSONS LIVING ON THEIR INCOME	14	1
50	Persons living principally on their income	14	1
	X—DOMESTIC SERVICE	323	41
51	Domestic Service	323	41
	XI—INSUFFICIENTLY DEFINED OCCUPATIONS	118	17
52	General terms which do not indicate a definite occupation	118	17
	XII—UNPRODUCTIVE	104	14
53	Inmates of jails, asylums and alms-houses	3	..
54	Beggars, vagrants and prostitutes	98	13
55	Other unclassified unproductive industries	3	..

SUBSIDIARY TABLE II—A. (occupational).

Distribution of Earners (Principal occupation) and working dependents by Sub-classes, Districts and Natural Divisions.

Natural Divisions and Districts	TOTAL 1,000			NUMBER PER MILLE OF THE TOTAL POPULATION OCCUPIED AS EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS											
	Non-working dependents	Working dependents	Earners (Principal occupation)	Sub-class I Exploitation of animals and vegetation	Sub-class II Exploitation of minerals	Sub-class III Industry	Sub-class IV Transport	Sub-class V Trade	Sub-class VI Public force	Sub-class VII Administration	Sub-class VIII Professions and liberal arts	Sub-class IX Persons living on their income (Order 50) persons living principally on their income	Sub-class X Domestic service	Sub-class XI Insufficiently described occupation	Sub-class XII Unproductive
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
HYDERABAD STATE ..	519	147	334	571	4	105	45	116	8	13	19	3	69	25	22
Telingana ..	482	129	389	530	5	132	39	124	10	13	16	5	78	23	25
Hyderabad City ..	376	205	419	108	1	98	113	140	70	87	70	40	145	84	44
Atraf-i-Balda ..	384	199	417	601	..	103	8	156	6	6	16	24	48	8	24
Warangal ..	539	57	404	657	32	108	21	86	2	6	15	1	36	11	25
Karimnagar ..	527	64	409	586	..	204	30	94	1	5	9	..	51	3	17
Adilabad ..	559	96	345	541	8	87	18	212	6	14	13	1	54	18	28
Medak ..	415	167	418	439	..	160	63	130	6	4	12	..	111	44	31
Nizamabad ..	483	169	348	574	..	118	36	157	5	15	5	..	70	11	9
Mahbubnagar ..	538	90	372	551	..	90	56	99	5	6	12	..	159	13	39
Nalgonda ..	519	114	367	551	..	156	24	116	6	1	15	..	75	37	19
Marathwara ..	556	166	278	612	3	78	51	108	6	13	22	1	60	27	19
Aurangabad ..	591	149	260	568	1	70	58	101	2	26	34	1	49	57	33
Bir ..	497	213	290	681	..	49	6	128	3	7	21	..	79	11	15
Nanded ..	573	161	266	534	..	116	36	135	9	15	20	..	72	54	9
Parbhani ..	636	100	264	664	..	85	80	61	2	10	17	..	56	9	16
Gulbarga ..	581	163	256	630	16	59	40	119	7	16	27	1	54	11	20
Osmanabad ..	479	214	307	613	1	69	83	101	1	8	18	..	62	26	18
Raichur ..	534	174	292	641	2	85	72	116	2	11	15	..	28	12	16
Bidar ..	559	152	289	596	..	82	51	94	3	6	23	..	75	49	21

SUBSIDIARY TABLE II.—B. (occupational).

Distribution of Earners (Subsidiary occupation) by Sub-classes and Natural Divisions.

Natural Divisions and Districts		NUMBER PER MILLE OF TOTAL POPULATION OF EARNERS HAVING SUBSIDIARY OCCUPATIONS											
		Sub- class I	Sub- class II	Sub- class III	Sub- class IV	Sub- class V	Sub- class VI	Sub- class VII	Sub- class VIII	Sub- class IX	Sub- class X	Sub- class XI	Sub- class XII
1		2	3	4	5	6	7	8	9	10	11	12	13
HYDERABAD STATE ..		556	5	119	46	134	2	8	21	1	62	26	20
Telingana ..		564	9	131	27	150	2	7	16	2	52	20	20
Hyderabad City ..	..	262	1	130	21	259	2	75	92	15	69	34	40
Atraf-i-Balda ..	..	608	..	110	9	117	..	31	17	20	39	15	34
Warangal ..	..	575	50	152	14	120	1	3	21	..	28	13	23
Karimnagar ..	..	596	..	222	21	109	..	1	20	..	16	4	11
Adilabad ..	..	461	7	88	30	299	3	12	15	..	38	9	38
Medak ..	..	430	..	172	84	191	3	..	17	..	32	67	4
Nizamabad ..	..	578	..	150	34	113	1	3	1	..	94	10	16
Mahbubnagar ..	..	576	..	29	31	162	7	1	11	1	131	19	32
Nalgonda ..	..	622	..	112	23	122	5	..	13	..	58	28	17
Marathwara ..		548	I	107	65	118	2	9	26	..	72	32	20
Aurangabad ..	..	491	..	90	29	102	7	27	58	..	71	57	68
Bir ..	..	641	..	58	3	180	..	6	32	..	73	..	7
Nanded ..	..	562	..	89	14	126	6	17	22	..	72	77	15
Parbhani ..	..	682	..	123	43	76	3	6	27	..	14	12	14
Gulbarga ..	..	653	1	49	110	105	3	12	7	..	44	11	5
Osmanabad ..	..	461	..	97	151	111	..	2	20	..	102	28	28
Raichur ..	..	571	..	113	125	133	2	3	19	..	17	12	5
Bidar ..	..	356	..	125	77	100	1	2	39	..	200	77	23

SUBSIDIARY TABLE III.—OCCUPATION OF FEMALES BY SUB-CLASSES,
SELECTED ORDERS AND GROUPS.

Group	Occupation	No. of EARNERS AND WORKING DEPENDENTS		No. of females per 1,000 males.
		Males	Females	
1	2	3	4	5
	TOTAL WORKING POPULATION	4,249,467	2,552,894	601
	“A”—PRODUCTION OF RAW MATERIALS ..	2,363,130	1,541,076	..
	I. EXPLOITATION OF ANIMALS & VEGETATION..	2,342,680	1,532,868	655
	ORDER 1—Pasture and Agriculture. ..	2,274,532	1,501,535	667
	(a) Cultivation	1,986,169	1,350,774	680
1	Non-cultivating proprietors taking rent in money or kind	296,699	143,994	485
2	Estate agents and managers for owners ..	5,346	28	5
3	Estate agents and managers for Government ..	4,558	..	..
4	Rent collectors, clerks, etc. ..	9,162	..	..
5	Cultivating owners	716,962	338,870	473
6	Cultivating tenants	334,333	167,561	501
7	Agricultural labourers	619,109	700,321	1,131
	(b) Cultivation of special crops, fruits, etc. ..	27,874	28,603	1,026
13	Pan-vine	2,573	1,491	579
16	Market gardeners, flower and fruit growers ..	25,301	27,112	1,072
	(c) Forestry	29,398	9,944	338
17	Forest officers, rangers, guards, etc. ..	590	..	..
18	Wood-cutters and charcoal-burners.. ..	26,965	9,143	339
19	Collectors of forest produce	877	437	498
20	Collectors of lac	966	364	377
	(d) Stock-raising	227,737	111,341	489
21	Cattle and buffalo breeders and keepers ..	30,139	17,320	575
22	Breeders of transport animals	1,973	12	6
23	Herdsmen, shepherds & breeders of other animals	195,625	94,009	481
	(e) Raising of small animals and insects ..	3,354	1,073	220
24	Birds, bees, etc.	2,034	633	311
25	Silk worms	741	304	410
26	Lac cultivation	579	136	235
	ORDER 2—Fishing and hunting	68,148	31,233	458
27	Fishing and pearling	41,806	22,337	534
28	Hunting	26,342	8,896	338
	SUB-CLASS II—Exploitation of minerals ..	20,450	8,208	401
	ORDER 3—Metallic minerals	607	170	280
30	Iron	607	170	280
	ORDER 4—Non-metallic minerals	19,843	8,038	405
35	Coal	10,528	6,243	593
37	Building materials (including stone materials for cement manufacture and clays)	8,634	1,681	194
38	Mica	200	47	235
40	Salt, saltpetre, and other saline substances ..	481	67	144

SUBSIDIARY TABLE III.—OCCUPATION OF FEMALES BY SUB-CLASSES, SELECTED ORDERS AND GROUPS. —(contd.)

Group	Occupation	No. of EARNERS AND WORKING DEPENDENTS		No. of females per 1,000 males
		Males	Females	
1	2	3	4	5
	SUB-CLASS III—Industry	483,077	232,110	480
	ORDER 5—Textiles	128,893	65,170	506
42	Cotton ginning, cleaning and pressing ..	10,254	7,521	733
43	Cotton spinning, sizing and weaving ..	92,939	48,633	523
45	Rope, twine, string and other fibres ..	7,252	3,354	462
46	Wool carding, spinning and weaving ..	12,612	3,684	292
47	Silk spinning and weaving	1,433	723	505
48	Hair (horse, etc.)	98	46	469
49	Dyeing, bleaching, printing, preparation and spinning of textiles	3,745	942	251
50	Lac, crepe, embroideries, fringes, etc., and insufficiently described textiles	561	267	476
	ORDER 6—Hides, skins and hard materials from the animal kingdom	8,324	1,876	225
51	Working in leather	7,919	1,810	229
52	Furriers and persons occupied with feathers and bristle brush makers	123	21	171
53	Bone, ivory, horn, shell workers (except buttons)	282	45	160
	ORDER 7—Wool	37,514	15,615	417
54	Sawyers	1,245	162	130
55	Carpenters, turners, joiners, etc. ..	25,007	5,981	239
56	Basket-makers and other industries of wood materials including leaves, thatch and building with bamboo reeds or similar materials ..	11,262	9,472	841
	ORDER 8—Metals	30,173	9,675	321
57	Smelting, forging and rolling of iron and other metals	192	5	26
58	Makers of arms, guns, etc.	86	..	..
59	Blacksmiths, other workers in iron, makers of implements	18,518	6,071	328
60	Workers in brass, copper, and bell metal ..	9,935	3,406	343
61	Workers in other metals (except precious) ..	1,175	192	163
62	Workers in mints, die sinkers, etc.	167	..	..
	ORDER 9—Ceramics	25,812	18,321	710
63	Potters and makers of earthenware	23,287	17,499	751
64	Bricks and tile workers	2,018	763	378
65	Other workers in ceramics	507	59	116
	ORDER 10—Chemical products properly so called and analogous	10,966	8,040	733
66	Manufacture of matches, fireworks, and other explosives	322	91	283
67	Manufacture of aerated and mineral waters and ice ..	187	29	157
68	Manufacture and refining of vegetable oils ..	9,608	7,511	782
69	Manufacture and refining of mineral oils ..	99	26	263
70	Others	482	383	795
	ORDER 11—Food Industries	17,316	7,584	438
71	Rice pounders and huskers and flour grinders ..	644	1,119	1,738
72	Grain parchers, etc.,	50	195	3,900
73	Butchers	4,351	1,847	291
74	Makers of sugar, molasses and gur	243	204	840
75	Sweetmeat and condiment makers	1,546	1,306	845
76	Toddy drawers	4,951	1,401	283

SUBSIDIARY TABLE III—OCCUPATION OF FEMALES BY SUB-CLASSES,
SELECTED ORDERS AND GROUPS.—(contd.)

Group	Occupation	No. of EARNERS AND WORKING DEPENDENTS		No. of females per 1,000 males
		Males	Females	
1	2	3	4	5
77	Brewers and distillers	699	186	195
78	Manufacture of tobacco	2,658	1,396	525
80	Manufacture of ganja	76	2	26
81	Others	101	19	189
	ORDER 12—Industries of dress and toilet ..	177,478	84,142	474
82	Boot, shoe, sandal and clog makers ..	53,276	20,338	382
83	Tailors, milliners, dressmakers and darners ..	16,271	15,583	958
84	Embroiderers, hat-makers and makers of other articles of wear	991	508	513
85	Washing and cleaning	69,304	39,410	569
86	Barbers, hair-dressers and wig-makers ..	28,321	8,259	288
87	Other industries connected with toilet ..	315	44	140
	ORDER 13—Furniture industries	676	76	112
88	Cabinet-makers, carriage-painters, etc... ..	575	70	122
99	Upholsterers, tent-makers, etc.	61	6	98
	ORDER 14—Building industries	14,107	6,228	441
90	Lime-burners, cement workers, excavators and well-sinkers, stone cutters and dressers. Brick- layers and masons, builders (other than buildings made of bamboo and similar materials, painters, decorators of houses, tillers, plumbers, etc., ..	14,107	6,228	441
	ORDER 15—Construction of means of transport..	2,671	75	28
91	Persons engaged in making, assembling or repair- ing motor vehicles or cycles	872	..	..
92	Carriage, cart, palki, etc. makers and wheelwrights	1,799	75	42
	ORDER 16—Production and transmission of phy- sical force	243	3	12
94	Heat, light, electricity, motive power, etc., gas works and electricity	243	3	12
	ORDER 17—Miscellaneous and undefined indus- tries	29,664	15,305	516
95	Printers, engravers, book-binders, etc. ..	817	..	..
96	Makers of musical instruments	91	..	..
97	Makers of clocks and surgical or scientific instru- ments, etc.	583	..	..
98	Makers of jewellery and ornaments	21,423	11,395	532
99	Other miscellaneous and undefined industries (toy-making)	1,387	1,853	1,336
100	Scavenging	5,313	2,050	386
	SUB-CLASS IV.—Transport	206,338	99,858	484
	ORDER 19—Transport by water	8,397	1,605	191
104	Labourers employed on harbours, docks, rivers, and canals	8,397	1,605	191
	ORDER 20—Transport by road	134,756	61,210	454
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	1,387	57	41
106	Labourers employed on roads and bridges ..	81,400	53,139	653
107	Owners, managers and employees (excluding per- sonal servants) connected with mechanically driven vehicles (including trams)	2,002	936	468
108	Owners, managers, employees (excluding personal servants) connected with other vehicles ..	32,071	4,295	134
109	Palki, etc., bearers and owners	7,169	664	93
110	Packelephant, camel, mule, ass and bullock, own- ers and drivers	5,571	1,708	367
111	Porters and messengers	5,156	411	80

SUBSIDIARY TABLE III—OCCUPATION OF FEMALES BY SUB-CLASSES,
SELECTED ORDERS AND GROUPS.—(contd.)

Group	Occupation	No. of EARNERS AND WORKING DEPENDENTS		No. of females per 1,000 males
		Males	Females	
1	2	3	4	5
	ORDER 21—Transport by Rail	59,704	36,994	620
112	Railway employees of all kinds other than coolies	9,143	540	59
113	Labourers employed on railway construction and maintenance, and coolies and porters employed on railway premises	50,561	36,454	721
	ORDER 22—Post office, Telegraph, and Telephone services	3,481	49	14
114	Post office, telegraph, and telephone services ..	3,481	49	14
	SUB-CLASS V—Trade	512,330	280,421	547
	ORDER 23—Bankers, establishments of credit, ex- change and insurance	17,054	2,791	164
115	Bank managers, money-lenders, exchange and in- surance agents and money changers and brokers and their employees	17,054	2,791	154
	ORDER 24—Brokerage, commission and export ..	1,303	104	80
116	Brokers, commission agents, commercial travel- lers, warehouse-owners and employees	1,303	104	80
	ORDER 25—Trade in textiles	27,148	11,415	420
117	Trade in piecegoods, wool, cotton, silk, hair and other textiles	27,148	11,415	420
	ORDER 26—Trade in skins, leather and furs ..	5,610	3,055	545
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	5,610	3,055	545
	ORDER 27—Trade in wood	6,037	2,767	458
119	Trade in wood (not firewood)	3,152	757	231
120	Trade in barks	757	573	757
121	Trade in bamboos and canes	1,462	780	534
122	Trade in thatches and other forest produce ..	666	687	1,032
	ORDER 28—Trade in metals	1,887	937	497
123	Trade in metals, machinery, knives, tools, etc. ..	1,887	937	497
	ORDER 33—Trade in pottery, bricks and tiles ..	5,452	9,710	1,781
124	Trade in pottery, bricks and tiles	5,452	9,710	1,781
	ORDER 30—Trade in chemical products ..	839	60	72
125	Drugs, dyes, paints, petroleum, explosives, etc. ..	839	60	72
	ORDER 31—Hotels, cafes, restaurants	97,847	67,246	687
126	Vendors of wine, liquors, aerated waters and ice.	94,438	65,730	696
127	Owners and managers of hotels, cook-shops, sarais, etc. (and employees)	2,327	644	277
128	Hawkers of drink and food-stuffs	1,082	899	831
	ORDER 32—Other trade in food-stuffs	108,237	71,713	663
129	Grain and pulse dealers	47,324	15,702	332
130	Dealers in sweetmeats and sugar and spices ..	4,751	5,189	192
131	Dealers in dairy products, eggs and poultry ..	21,448	44,980	2097
132	Dealers in animals for food	1,879	267	142
133	Dealers in fodder for animals	1,019	129	127
134	Dealers in other food-stuffs	23,791	3,754	158
135	Dealers in tobacco	7,249	1,555	215
136	Dealers in opium	308	18	58
137	Dealers in ganja	468	19	41
	ORDER 29—Trade in clothing and toilet articles	10,512	2,901	273
138	Trade in ready-made clothing and other articles of dress and umbrellas, socks and ready-made shoes, perfumes etc.	10,512	2,901	273

SUBSIDIARY TABLE III—OCCUPATION OF FEMALES BY SUB-CLASSES,
SELECTED ORDERS AND GROUPS.—(contd.)

Group	Occupation	No. of EARNERS AND WORKING DEPENDENTS		No. of females per 1,000 males
		Males	Females	
1	2	3	4	5
	ORDER 34—Trade in furniture	3,113	1,905	612
139	Trade in furniture, carpets, curtains and bedding.	1,390	158	114
140	Hardware, cooking utensils, porcelain, crockery, glass-ware, bottles, articles for gardening, etc. . .	1,723	1,747	1,014
	ORDER 35—Trade in building materials ..	3,504	458	131
141	Trade in building materials other than bricks, tiles and woody materials	3,504	458	131
	ORDER 36—Trade in means of transport ..	9,775	1,047	107
142	Dealers and hirers in mechanical transport, motors, cycles, etc.	1,285	18	14
143	Dealers and hirers in other carriages, carts, boats, etc.	6,012	921	153
144	Dealers and hirers in elephants, camels, horses, cattle, asses, mules, etc.	2,478	108	44
	ORDER 37—Trade in fuel	11,826	11,005	931
145	Dealers in fire-wood, charcoal, coal, cowdung, etc., ORDER 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences	11,826	11,005	931
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments etc. . .	2,749	353	128
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackles, flowers, etc.	4,960	10,512	2,119
148	Publishers, booksellers, stationers, dealers in music, pictures, musical instruments and curiosities ..	4,117	140	34
	ORDER 39—Trade of other sorts	178,990	76,818	429
149	Dealers in rags, stable refuse, etc.	885	211	238
150	General store-keepers and shop-keepers otherwise unspecified	174,879	74,455	426
151	Itinerant traders, pedlars and hawkers (of other than food), etc.	2,367	2,105	889
152	Other trades (including farmers of pounds, tolls and markets)	859	48	56
	“C”—Public Administration and Liberal Arts.	221,175	45,952	..
	SUB-CLASS VI—Public Force	48,931	3,666	75
	ORDER 40—Army	24,753	955	39
153	Imperial Army	4,064	17	4
154	State Army	20,689	938	45
	ORDER 43—Police	24,278	2,711	112
157	Police	15,471	1,303	84
158	Village watchmen	8,807	1,408	160
	SUB-CLASS VII—Public Administration ..	78,663	6,956	88
	ORDER 44.—Public Administration	78,663	6,956	88
159	Imperial service	1,823	25	14
160	State service	41,649	3,432	82
160-a	Service of other Indian and foreign States ..	47	2	43
161	Municipal and other local (not village) service ..	9,028	2,418	268
162	Village officials and servants other than watch- men	26,116	1,079	41
	SUB-CLASS VIII—Professions and liberal arts ..	93,581	35,330	377
	ORDER 45—Religion	58,085	21,937	378
163	Priests, ministers	53,702	20,216	376
164	Monks, nuns, religious mendicants	441	58	140
165	Other religious workers	12,153	511	408
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc. .	2,689	1,152	428

**SUBSIDIARY TABLE III—OCCUPATION OF FEMALES BY SUB-CLASSES,
SELECTED ORDERS AND GROUPS.—(contd.)**

Group	Occupation	No. of EARNERS AND WORKING DEPENDENTS		No. of females per 1,000 males
		Males	Females	
1	2	3	4	5
	ORDER 46—Law	5,507	103	19
167	Lawyers of all kinds including Qazis, Law Agents and mukhtiars	4,847	10	20
168	Lawyers' clerks, petition-writers, etc.	660	..	..
	ORDER 47—Medicine	7,417	4,540	613
169	Registered medical practitioners including ocu- lists	1,722	421	244
170	Other persons practising the healing art without being registered	3,577	318	89
171	Dentists	146	26	178
172	Midwives, vaccinators, compounders, nurses, mas- seurs, etc.	1,796	3,792	2,111
173	Veterinary surgeons	85	..	..
	ORDER 48—Instruction	8,994	3,501	388
174	Professors and teachers of all kinds	7,504	3,293	439
175	Clerks and servants connected with education	1,390	208	149
	ORDER 49—Letters, Arts and Science (other than 44)	13,578	5,249	316
176	Public scribes, stenographers, etc.	393	24	61
177	Architects, surveyors, and their employees (not being State servants)	439	..	..
178	Authors, editors, journalists and photographers	1,742	17	10
179	Artists, sculptors and image-makers	1,391	229	164
180	Scientists (astronomers, botanists, etc.)	164	..	..
181	Horoscope-casters, astrologers, fortune-tellers, wizards, witches and mediums	4,251	2,137	503
182	Musicians (composers and performers other than military), actors, dancers, etc.	2,838	2,054	724
183	Managers and employees of places of public enter- tainment, race courses, societies and clubs	945	47	50
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	1,525	741	486
	SUB-CLASS IX—Persons living on their income	14,247	6,554	453
	“ D ”—Miscellaneous	463,417	353,477	..
	ORDER 50—Persons living principally on their income	14,247	6,554	453
185	Proprietors (other than agricultural land), fund and scholarship holders and pensioners	14,247	6,554	453
	SUB-CLASS X—Domestic service	270,441	195,138	723
	ORDER 51—Domestic service	270,441	195,138	723
186	Private motor drivers and cleaners	5,741	181	32
187	Other domestic service	273,700	194,957	712
	SUB-CLASS XI—Insufficiently defined occupations	96,906	74,019	765
	ORDER 52—General terms which do not indicate a definite occupation	96,906	74,019	765
188	Manufacturers, business men and contractors otherwise unspecified	9,298	2,887	810
189	Cashiers, accountants, booksellers, clerks and other employees in unspecified offices, warehouses and shops	4,869	362	74
190	Mechanics otherwise unspecified	102	354	346

SUBSIDIARY TABLE III.—OCCUPATION OF FEMALES BY SUB-CLASSES,
SELECTED ORDERS AND GROUPS.—(concl'd.)

Group	Occupation	No. of EARNERS AND WORKING DEPENDENTS		No. of females per 1,000 males
		Males	Females	
1	2	3	4	5
191	Labourers and workmen otherwise unspecified..	81,464	70,866	870
	SUB-CLASS XII—Unproductive	71,923	77,684	1,080
	ORDER 53—Inmates of jails, asylums, and alms- houses	3,877	665	172
192	Inmates of jails, asylums, and alms-houses ..	3,877	665	172
	ORDER 54—Beggars, vagrants, prostitutes ..	65,382	75,564	1,156
193	Beggars and vagrants	63,483	66,169	1,042
194	Procurers and prostitutes	1,899	9,395	4,947
	ORDER 55—Other unspecified non-productive industries	2,816	1,245	442
195	Other unspecified non-productive industries ..	2,816	1,245	442

SUBSIDIARY TABLE IV—PART I.—SELECTED OCCUPATIONS.

Group No.	Occupation	WORKING POPULATION IN 1931				Actual workers in 1921
		Earners and work- ing depend- ents	Total earners showing occupa- tion as principal	Total working dependents	Earners as subsidiary occupation	
1	2	3	4	5	6	7
	All occupations	6,802,361	4,823,882	1,978,479	963,407	6,571,507
	Class A—Production of raw materials ..	3,904,206	2,833,018	1,071,188	540,434	3,726,867
	Sub-class I—Exploitation of animals and vegetation	3,875,548	2,816,643	1,058,905	535,467	3,710,517
1	Order I—Pasture and agriculture ..	3,776,067	2,743,453	1,032,614	518,306	3,631,269
	Non-cultivating proprietors taking rent in money or kind	440,693	318,697	121,996	72,756	334,109
2, 3, 4	Estate Agents and managers for owners or Government, rent-collectors, clerks, etc.	19,094	15,374	3,720	2,289	21,288
5	Cultivating owners	1,055,832	781,649	274,183	144,359	1,891,092
6	Cultivating tenants	501,894	377,377	124,517	73,088	
7	Agricultural labourers	1,319,430	942,348	377,082	160,232	1,031,797
13-16	Cultivation of special crops, fruits, etc. ..	56,477	35,492	20,985	9,666	33,283
18	Wood-cutters and charcoal-burners ..	36,108	25,850	10,258	5,970	32,385
21	Cattle and buffalo breeders and keepers ..	47,459	32,255	15,204	7,390	26,455
23	Herdsmen, shepherds and breeders of other animals	289,634	207,615	82,019	41,415	232,343
	Order 2—Fishing and Hunting	99,381	73,190	26,191	17,261	79,285
27	Fishing and pearling	64,143	48,442	15,701	9,316	59,244
	Sub-class II—Exploitation of minerals ..	28,658	16,375	12,283	4,967	16,350
	Class B—Preparation and supply of ma- terial substances	1,814,134	1,250,044	564,090	286,657	..
	Sub-class III—Industry	715,187	499,773	215,414	114,294	867,067
	Order 5—Textiles	194,063	143,279	50,784	28,893	220,592
42	Cotton ginning, cleaning and pressing ..	17,775	11,247	6,528	2,852	11,195
43	Cotton spinning, sizing and weaving ..	131,572	108,641	22,931	21,046	154,849
45	Rope, twine, string and other fibres ..	10,606	7,363	3,243	1,521	9,866
46	Wool carding, spinning and weaving ..	16,296	11,196	5,100	2,319	26,620
47	Silk spinning and weaving	2,156	1,256	900	225	560
49	Dyeing, bleaching, printing, preparation and sponging of textiles	4,687	2,964	1,723	765	13,577
	Order 6—Hides, skins, and hard materials from the animal kingdom	10,200	6,604	3,596	1,676	11,768
51	Working in leather	9,729	6,298	3,431	1,646	8,471
52	Furriers and persons occupied with feath- ers and bristle brush-makers	144	85	59	3	23
53	Bone, ivory, horn, shell, etc. workers (except buttons)	327	221	106	27	199
	Order 7—Wood	53,929	38,368	15,361	9,575	86,303
54-55	Sawyers, carpenters, turners, joiners, etc.	1,407	947	460	116	2,516
		10,988	2,187	8,801	6,025	46,351
56	Basket makers, and other industries of woody materials including leaves, thatch- ers and builders working with bamboo, reeds or similar materials	20,734	15,234	5,500	3,434	37,436
	Order 8—Metals	39,848	28,831	11,017	7,493	42,419
57	Smelting, forging and rolling of iron and other materials	197	141	56	21	249
59	Blacksmiths, other workers in iron, makers of implements	24,689	17,796	6,893	5,233	33,729
60	Workers in brass, copper, and bell metals.	13,341	9,953	3,388	1,979	5,488
61	Workers in other metals (except precious)	1,367	855	512	233	131
62	Workers in mints, dye-sinkers, etc. ..	167	131	36	19	297
	Order 9—Ceramics	44,133	31,078	13,055	6,637	53,426
63	Potters and makers of earthenware ..	40,786	28,543	12,243	5,954	50,146
64	Brick and tileworkers	2,781	2,128	653	603	2,018

SUBSIDIARY TABLE IV.—PART I.—SELECTED OCCUPATIONS.—(contd.)

Group No.	Occupation	WORKING POPULATION IN 1931				Actual workers in 1921
		Earners and working dependents	Total earners showing occupation as principal	Total working dependents	Earners as subsidiary occupation	
1	2	3	4	5	6	7
	Order 10—Chemical products properly so-called and analogous	19,006	11,981	7,025	3,181	8,627
66	Manufacture of matches, fire-works, and other explosives. . . .	513	355	158	38	736
67	Manufacture of aerated and mineral waters and ice	614	158	56	20	48
68	Manufacture & refining of vegetable oils. . .	17,119	10,798	6,321	3,048	6,991
69	Manufacture & refining of mineral oils ..	125	94	31	5	593
70	Others	865	606	259	70	..
	Order 11—Food industries	24,900	17,212	7,688	3,467	53,786
71	Rice pounders and huskers and flour-grinders	1,763	1,034	729	201	3,645
72	Grain parchers, etc.	245	140	105	26	442
73	Butchers	8,198	6,144	2,054	942	11,291
74	Makers of sugar, molasses and gur ..	447	306	141	42	732
75	Sweetmeat and condiment makers ..	2,852	1,803	1,049	501	..
76	Toddy drawers	6,352	4,158	2,194	1,008	35,577
77	Brewers and distillers	835	614	221	79	..
78	Manufacturers of tobacco	4,054	2,858	1,196	664	1,378
80	Manufacturers of ganja	78	69	9	..	..
81	Others	120	94	26	4	..
	Order 12—Industries of dress and toilet ..	261,620	173,810	87,810	41,400	288,123
82	Boot, shoe, sandal and clog makers ..	73,614	49,712	23,902	15,100	84,447
83	Tailors, milliners, dressmakers and darners	40,854	27,288	13,566	6,096	38,571
84	Embroiderers, hat-makers and makers of other articles of wear	1,499	944	555	170	..
85	Washing and cleaning	108,714	70,522	38,192	13,143	118,277
86	Barbers, hairdressers and wig-makers ..	36,580	25,044	11,536	6,565	46,405
87	Other connected industries	359	300	59	26	29
	Order 14—Building industries	20,335	13,448	6,887	3,920	49,628
	Sub-class Transport IV.	306,196	194,365	111,561	44,582	90,517
	Order 19—Transport by water	10,002	6,034	3,968	1,811	1,199
104	Labourers employed on harbour docks, rivers and canals	10,002	6,034	3,968	1,811	43
	Order 20—Transport by road. . . .	195,966	129,435	66,531	20,678	78,149
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	1,444	1,105	339	110	466
106	Labourers employed on roads and bridges	134,539	83,633	50,906	15,060	43,967
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	2,938	1,977	961	632	26,151
108	Owners, managers, employees (excluding personal servants) connected with other vehicles	36,366	27,499	8,867	2,694	78,149
109	Palki etc. bearers and owners	7,833	6,056	1,777	877	5,013
110	Pack elephant, camel, mule, ass, bullock, owners and drivers	7,279	5,125	2,154	966	..
111	Porters and messengers	5,567	4,040	1,527	339	2,509
	Order 21—Transport by rail	96,698	56,561	40,137	21,688	9,526
112	Railway employees of all kinds other than coolies	9,683	8,164	1,519	696	6,664
113	Labourers employed on railway construction and maintenance, and coolies and porters employed on railway premises ..	87,015	48,397	38,618	20,992	2,862
	Order 22—Post office, telegraph and telephone services	3,530	2,605	925	405	1,643
114	Post office, telegraph and telephone services	3,530	2,605	925	405	1,643
	Sub-class V—Trade	792,751	555,636	237,115	128,781	615,244

SUBSIDIARY TABLE IV.—PART I.—SELECTED OCCUPATIONS.—(contd.)

Group No.	Occupation	WORKING POPULATION IN 1931				Actual workers in 1921
		Earners and working dependents	Total earners showing occupation as principal	Total working dependents	Earners as subsidiary occupation	
1	2	3	4	5	6	7
	Order 23—Bankers, establishments of credit, exchange and insurance ..	19,845	16,105	3,740	2,498	9,323
	Order 24—Brokerage, commission and export	1,407	1,221	186	129	1,731
	Order 25—Trade in textiles	38,563	25,750	12,813	4,384	24,124
	Order 26—Trade in wood, leather and furs ..	8,665	5,460	3,205	1,248	4,014
	Order 27—Trade in skins	8,804	5,844	2,960	..	4,204
	Order 28—Trade in metals	2,824	1,947	877	266	463
	Order 29—Trade in pottery, bricks and tiles	15,162	8,944	6,218	1,887	3,802
	Order 30—Trade in chemical products ..	899	770	129	47	472
	Order 31—Hotels, cafes, restaurants ..	165,093	122,249	42,844	30,580	125,352
	Order 32—Other trade in food-stuffs ..	179,950	117,446	62,504	24,096	216,426
129	Grain and pulse dealers	63,026	42,530	20,496	8,555	66,469
130	Dealers in sweetmeats	9,940	5,960	3,980	1,470	3,140
131	Dealers in dairy produce, eggs and poultry ..	66,528	40,791	25,637	9,038	35,080
132	Dealers in animals for food	2,146	1,630	516	140	5,675
133	Dealers in fodder for animals	1,148	845	303	145	1,962
134	Dealers in other food-stuffs	27,545	18,462	9,083	4,446	92,139
135	Dealers in tobacco	8,804	6,561	2,243	1,264	11,961
136	Dealers in opium	326	272	54	26	
137	Dealers in ganja	487	395	92	12	
	Order 33—Trade in clothing and toilet articles	13,473	9,753	3,720	1,411	8,555
	Order 34—Trade in furniture	4,918	3,147	1,771	653	4,944
139	Trade in furniture, carpets, curtains, bedding	1,548	1,212	336	179	3,825
140	Hardware, cooking utensils, porcelain, crockery, glass-ware, bottles, articles for gardening, etc.	3,470	1,935	1,535	470	1,119
	Order 35—Trade in building materials ..	3,962	2,736	1,226	300	4,047
	Order 37—Trade in fuel	39,723	26,183	13,540	6,905	25,165
	Order 38—Trade in articles of luxury ..	22,831	13,113	9,718	2,867	23,413
146	Dealers in precious stones	3,102	2,193	909	288	2,465
147	Dealers in common bangles	15,472	7,782	7,690	1,972	16,736
148	Publishers and booksellers	4,257	3,138	1,119	607	4,212
	Order 39—Trades of other sorts	255,809	186,776	69,033	50,028	156,632
149	Dealers in rags	1,096	631	465	68	5
151	Itinerant traders	4,472	3,391	1,081	1,278	1,136
152	Other trades	907	620	287	73	241
	Class "C"—Public Administration ..	267,227	187,023	80,204	29,727	359,098
	Sub-class VI—Public Force	52,597	40,630	11,967	2,077	114,830
	Order 40—Army	25,708	20,871	4,837	1,365	36,213
153	Imperial army	4,081	3,656	425	17	32,917
154	State army	21,627	17,215	4,412	1,348	
	Order 43—Police	26,989	19,859	7,130	1,026	78,617
157	Police	16,774	12,641	4,133	350	19,397
158	Village watchmen	10,215	7,218	2,997	676	59,220
	Sub-class VII—Public Administration ..	85,619	61,796	23,823	7,456	157,324
	Order 44—Public Administration ..	85,619	61,796	23,823	7,456	157,324
159	Imperial service	1,848	1,298	550	29	..
160	State service	45,081	29,677	15,404	2,557	1,547
160a	Service of other Indian and foreign States ..	49	42	7	..	102,754
161	Municipal and other local (not village) service	11,446	8,239	3,207	1,471	8,154
162	Village officials and servants other than watchmen	27,195	22,540	4,655	3,399	44,869
	Sub-class VIII—Professions and Liberal Arts	128,911	84,597	44,314	20,194	85,997
	Order 45—Religion	80,022	50,375	29,647	12,633	25,554
163	Priests, ministers, etc.	73,918	45,723	28,195	11,914	10,226

SUBSIDIARY TABLE IV.—PART I.—SELECTED OCCUPATIONS.—(concl'd.)

Group No.	Occupation	WORKING POPULATION IN 1931				Actual workers in 1921
		Earners and working dependents	Total earners showing occupation as principal	Total working dependents	Earners as subsidiary occupation	
1	2	3	4	5	6	7
164	Monks, nuns, religious mendicants ..	499	422	77	33	680
165	Other religious workers ..	1,764	1,472	292	237	
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers ..	3,841	2,758	1,083	449	
	Order 46—Law ..	5,610	4,460	1,150	617	14,309
167	Lawyers of all kinds including Qazis, law agents and mukhtars ..	4,950	3,958	992	561	7,784
168	Lawyers' clerks, petition-writers, etc., ..	660	502	158	56	2,451
	Order 47—Medicine ..	11,957	8,150	3,807	1,903	12,102
169	Registered medical practitioners including oculists ..	2,143	1,561	582	259	9,399
170	Other persons practising the healing arts, without being registered ..	3,895	3,302	593	715	
171	Dentists ..	146	119	27	17	
172	Midwives, vaccinators, compounders, nurses, masseurs ..	5,588	3,096	2,492	909	2,703
173	Veterinary surgeons ..	85	72	13	3	..
	Order 48—Instruction ..	12,495	8,858	3,637	1,481	26,814
	Order 49—Letters, Arts and sciences (other than 44) ..	18,827	12,754	6,073	3,460	13,541
176	Public scribes, stenographers ..	417	290	127	55	2,547
182	Musicians (composers and performers other than military), artists and dancers ..	4,782	2,973	1,809	1,124	8,847
	Class "D"—Miscellaneous ..	816,894	553,797	263,097	105,589	..
	Order 50—Persons living on their incomes	20,801	14,461	6,340	1,108	12,817
	Sub-class X—Domestic service ..	474,579	326,772	147,807	59,764	180,182
186	Private motor drivers and cleaners ..	5,922	4,421	1,501	465	324
187	Other domestic service ..	468,657	322,351	146,306	59,299	179,858
	Sub-class XI—Insufficiently defined occupations ..	171,015	101,866	69,149	25,001	548,087
188	Manufacturers, business men and contractors otherwise unspecified ..	12,085	8,406	3,679	2,169	4,741
189	Cashiers, accountants, booksellers, clerks and other employees in unspecified offices, warehouses and shops ..	5,231	3,758	1,473	318	2,488
190	Mechanics otherwise unspecified ..	1,375	1,021	354	69	334
	Sub-class XII—Unproductive ..	149,607	109,806	39,801	19,756	172,574
	Order 53—Inmates of jails, asylums and alms-houses ..	4,542	..	4,542	..	1,512
	Order 54—Beggars, vagrants, prostitutes ..	140,946	107,010	33,936	18,902	170,255
	Order 55—Other unclassified non-productive industries ..	4,062	2,586	1,476	681	808

SUBSIDIARY TABLE V.—(OCCUPATIONAL) OCCUPATION OF SELECTED CASTES.

Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males	Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males
1	2	3	1	2	3
<i>Hindu (Brahmanic).</i>					
1. <i>Bedar</i> —			8. <i>Hatkar.</i>		
Fishermen	124	2,159	Cultivators	460	..
Cultivators	62	837	Field labourers, etc. ..	90	1,791
Field labourers	87	652	Labourers unspecified ..	17	4,400
Domestic service	54	101	Others	433	715
Others	373	328			
2. <i>Bhoi</i>			9. <i>Julahi.</i>		
Fishermen	456	932	Weavers	711	474
Cultivators	113	57	Cultivators	33	272
Field labourers	147	351	Field labourers	39	2,964
Labourers unspecified ..	6	496	Trade	27	197
Others	178	785	Labourers unspecified ..	6	1,290
			Others	183	940
3. <i>Brahman.</i>			10. <i>Kalal.</i>		
Priests	258	1,277	Toddy sellers	695	812
Cultivators	138	171	Cultivators	80	273
Trade	61	58	Field labourers, etc. ..	88	380
Lawyers, Doctors, etc. ..	49	134	Labourers unspecified ..	7	513
Persons living on their income	37	211	Others	130	702
Others	471	198			
4. <i>Burud.</i>			11. <i>Kapu.</i>		
Basket makers	581	1,005	Cultivators	402	281
Cultivators	27	72	Field labourers, etc. ..	243	591
Field labourers	82	1,263	Trade	26	185
Labourers unspecified ..	3	3,750	Persons living on their in-		
Others	307	525	come	6	263
			Domestic service	30	512
5. <i>Darzi.</i>			Labourers unspecified ..	9	602
Tailors	373	1,491	Others	284	185
Cultivators	29	375	12. <i>Kasab.</i>		
Field labourers	55	4,776	Butchers	467	80
Trade	304	22	Cultivators	99	428
Labourers unspecified ..	3	2,265	Field labourers	139	1,617
Others	256	438	Others	345	..
6. <i>Dhobi.</i>			13. <i>Kasar.</i>		
Washermen	612	798	Brass and coppersmiths ..	516	412
Cultivators	56	302	Cultivators	18	2,288
Field labourers	99	1,513	Trade	19	90
Labourers unspecified ..	23	114	Others	447	203
Others	210	890			
7. <i>Hajjam.</i>			14. <i>Kumbhar.</i>		
Barbers	430	681	Potters	624	601
Cultivators	70	252	Cultivators	68	419
Field labourers	154	3,010	Field labourers, etc. ..	10	2,467
Domestic service	75	572	Trade	34	219
Labourers unspecified ..	10	422	Labourers unspecified ..	5	938
Others	261	638	Others	259	690

SUBSIDIARY TABLE V—(OCCUPATIONAL) OCCUPATION OF SELECTED CASTES.—(contd.)

Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males	Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males
1	2	3	1	2	3
15. <i>Koli.</i>			22. <i>Maratha.</i>		
Cultivators	218	50	Cultivators	553	663
Field labourers	386	1,653	Income from rent of land	8	455
Labourers unspecified	24	6,794	Field labourers, etc.	78	1,026
Others	372	1,100	Raisers of live-stock, milk- men and herdsmen	8	358
16. <i>Komati.</i>			Trade	10	215
Traders	628	481	Persons living on their in- come	1	3
Cultivators	52	221	Domestic service	15	595
Persons living on their in- come	3	960	Labourers unspecified	5	501
Labourers unspecified	23	213	Others	322	489
Others	294	1,085	23. <i>Panchal.</i>		
17. <i>Kshatriya.</i>			Artisans	550	811
Soldiers	439	790	Cultivators	6	485
Cultivators	69	143	Labourers unspecified .. ..	..	..
Trade	34	57	Others	444	1,341
Others	458	480	24. <i>Perka.</i>		
18. <i>Kurma.</i>			Carriers	428	350
Cultivators	516	469	Cultivators	45	621
Shepherds	38	215	Labourers	5	9
Field labourers	99	2,947	Others	522	471
Others	397	1,237	25. <i>Rangrez.</i>		
19. <i>Lingayat.</i>			Dyers and Weavers	410	833
Traders	557	375	Cultivators	35	430
Cultivators	99	331	Labourers .. ..	..	..
Field labourers	83	2,373	Others	555	323
Persons living on their in- come	3	3	26. <i>Satani.</i>		
Domestic service	25	374	Religious beggars	589	273
Labourers unspecified	11	199	Cultivators	11	105
Others	222	635	Field labourers	13	3,625
20. <i>Lohar.</i>			Others	387	567
Blacksmiths	532	338	27. <i>Sunar.</i>		
Cultivators	42	390	Goldsmiths	539	549
Field labourers	64	3,344	Cultivators	48	19
Trade	9	729	Persons living on their in- come .. ..	..	348
Labourers unspecified	6	..	Domestic service	24	988
Others	847	289	Labourers unspecified	12	3,182
21. <i>Mali.</i>			Others	377	2,672
Gardeners	584	1,195	28. <i>Sutar.</i>		
Field labourers	38	1,202	Carpenters	550	558
Labourers unspecified	2	2,781	Cultivators	45	29
Others	376	338	Domestic service	27	1,204
			Labourers unspecified	8	3,173
			Others	370	3,101

SUBSIDIARY TABLE V—(OCCUPATIONAL) OCCUPATION OF SELECTED CASTES.—(contd.)

Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males	Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males
1	2	3	1	2	3
29. Telaga.			36. Yadava.		
Cultivators	692	565	Shepherds	705	719
Income from rent of land ..	23	580	Cultivators	49	32
Field labourers	195	1,170	Labourers	12	287
Trade	20	441	Others	234	539
Persons living on their in- come	1	482			
Domestic service	18	2,001	ADI-HINDU.		
Labourers unspecified	6	..	37. Dher.		
Others	45	60	Menial service	255	173
30. Teli.			Cultivators	91	1,190
Oilmongers	674	813	Field labourers	294	2,064
Cultivators	28	16	Labourers unspecified	27	1,555
Field labourers	44	1,974	Others	333	2,001
Labourers unspecified	26	6,137	38. Madiga.		
Others	228	447	Menial service	297	419
31. Uppara.			Cultivators	97	611
Masons	56	621	Field labourers	207	1,170
Cultivators	32	22	Labourers unspecified	21	1,219
Field labourers	116	1,894	Others	375	1,809
Labourers unspecified	4	9,923			
Others	792	2,109	TRIBAL.		
32. Velama.			39. Bhil.		
Cultivators .. ..	..	1,082	Hunters	180	2,803
Income from rent of land ..	45	242	Cultivators	34	330
Field labourers	163	788	Field labourers	150	1,201
Labourers unspecified	1	2,667	Labourers unspecified	8	6,231
Others	791	1,208	Others	628	1,117
33. Viswabrahman.			40. Chenchu.		
Artisans	397	458	Hunters	275	1,061
Cultivators	139	3	Cultivators	169	146
Labourers	6	250	Field labourers	131	875
Trade	18	..	Labourers unspecified .. ..	..	..
Others	440	502	Others	425	633
34. Waddar.			41. Erakala.		
Stone-breakers	583	574	Basket-makers	410	643
Cultivators	31	1	Cultivators	39	827
Field labourers	87	2,159	Field labourers	107	1,455
Labourers unspecified	6	2,892	Labourers unspecified	13	364
Others	293	3,201	Others	431	759
35. Wanjari.			42. Gond.		
Cultivators	451	841	Cultivators	403	660
Field labourers	101	1,065	Field labourers	149	2,118
Labourers unspecified	39	7,106	Labourers unspecified	5	1,845
Others	409	707	Others	443	1,352

SUBSIDIARY TABLE V—(OCCUPATIONAL) OCCUPATION OF SELECTED CASTES.—(concl'd.)

Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males	Caste and occupation	No. per 1,000 earners engaged on each occupation	No. of female earners per 1,000 males
1	2	3	1	2	3
43. Lambadi.			46. European.		
Carriers	213	4,655	Trade	20	..
Cultivators	127	338	Transport	3	..
Field labourers	188	1,024	Industry	8	154
Raisers of live-stock, milkmen and herdsmen	69	482	Police force	904	..
Trade	14	336	Lawyers, doctors and teachers	11	571
Labourers unspecified	5	1,880	Others	54	48
Others	404	1,132	47.—Indian Christian.		
MUSLIM.			Cultivators	286	..
44. Muslim.			Field labourers	241	500
Income from rent of land	60	..	Raisers of live-stock, milkmen and herdsmen	26	1,000
Cultivators	263	891	Industry	30	136
Field labourers	101	535	Trade	12	751
Police Force	68	6	Religion	22	1,006
Public Administration	75	27	Lawyers, doctors and teachers	16	1,040
Lawyers, doctors and teachers	12	58	Labourers unspecified	7	1,637
Domestic service	80	417	Others	360	547
Labourers unspecified	10	288			
Others	331	251			
CHRISTIANS.					
45. Anglo-Indian.					
Trade	89	..			
Public force	207	2			
Public administration	110	831			
Lawyers, doctors and teachers	9	1,500			
Others	585	673			

SUBSIDIARY TABLE VI. (Occupational) Number of persons employed on the 26th February 1931 in Railways, Irrigation and Post Office.

Class of persons employed						Europeans and Anglo-Indians	Indians
1						2	3
RAILWAYS.							
Total persons employed						499	24,504
Persons directly employed						499	18,795
Officers						39	16
Subordinates drawing more than Rs. 250 p.m.						45	32
Subordinates drawing from Rs. 30 to 240 p.m.						347	4,232
Subordinates drawing under Rs. 30 p.m.						68	14,515
Persons indirectly employed						..	5,709
Contractors .. .. .						..	29
Contractors' regular employees .. .. .						..	260
Coolies .. .. .						..	5,420
IRRIGATION DEPARTMENT.							
Total persons employed						10	75,841*
Persons directly employed						10	6,201
Officers						5	110
Upper Subordinates						3	326
Lower Subordinates						2	760
Clerks .. .. .						..	779
Peons and other servants .. .. .						..	4,226
Coolies .. .. .						..	..
Persons indirectly employed						..	69,640
Contractors .. .. .						..	1,205
Contractors' regular employees .. .. .						..	1,188
Coolies .. .. .						..	67,247

* N.B. Labourers included.

SUBSIDIARY TABLE VI. (Occupational) Number of persons employed on the 26th February 1931 in Railways, Irrigation and Post Office (contd.)

Class of persons employed	Post Office		Telegraph Department	
	Europeans and Anglo-Indians	Indians	Europeans and Anglo-Indians	Indians
1	2	3	4	5
TOTAL PERSONS EMPLOYED	5	3,311	3	12
(1) Post and Telegraph	5	3,188	3	12
1. Supervising officers (including probationary Superintendents, Inspectors of post offices, Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these)	1	28	..	1
2. Post Masters, including Deputy Assistants Sub and Branch Post Masters.. ..	2	377	..	..
3. Signalling establishment including warrant officers, non-commissioned officers, Military, Telegraph and other employees .. ..	..	..	3	1
4. Miscellaneous agents, School-masters, Station Masters, etc. .. ..	..	379	..	..
5. Clerks of all kinds	2	323	..	..
6. Postmen .. ..	..	1,014	..	..
7. Skilled labour establishment including foremen, instrument-makers, carpenters, blacksmiths, mechanics, sub-inspectors, linemen and line riders and other employees. ..	..	24	..	8
8. Unskilled labour establishment including line coolies, cable guards, battery-men, telegraph messengers, peons and other employees.. ..	..	99	..	..
9. Road establishment consisting of overseers, runners, clerks and booking agents, boatmen, syces, coachmen, bearers and others. .. ..	..	944	..	2
(2) Railway Mail Service. .. ..	..	119	..	..
1. Supervising officers (including Superintendents and inspectors of sorting) .. ..	..	2	..	..
2. Clerks of all kinds .. ..	..	7	..	..
3. Sorters .. ..	..	40	..	..
4. Mail guards, mail agents, van peons, porters, etc. .. ..	..	70	..	..
(3) Combined Offices. .. ..	..	4	..	..
1. Signallers .. ..	..	..	..	..
2. Messengers and other servants .. ..	..	4	..	..

SUBSIDIARY TABLE VII.—(OCCUPATION) MONEY LENDERS.

Srl. No.	Caste, Tribe or Race			Locality	MONEY-LENDERS		
					Persons	Males	Females
1	HYDERABAD STATE			State ..	22,343	19,261	3,082
				Telangana ..	6,401	5,390	1,011
				Marathwara ..	15,942	13,871	2,071
	Hindu (Brahmanic)			State ..	18,733	16,217	2,516
				Telangana ..	5,603	4,632	971
				Marathwara ..	13,130	11,585	1,545
	Bendar	..	..	State ..	137	124	13
				Telangana ..	1	1	..
	Bhoi	..	..	Marathwara ..	136	123	13
				*State ..	3	3	..
	Bogam	..	..	*State ..	78	..	78
				State ..	1,552	1,214	338
	Brahman	..	..	Telangana ..	474	441	33
				Marathwara ..	1,078	773	305
	Darzi	..	..	State ..	178	158	20
				Telangana ..	93	93	..
	Dhobi	..	..	Marathwara ..	85	65	20
				State ..	23	23	..
	Gosain	..	..	Telangana ..	8	8	..
				Marathwara ..	15	15	..
	Guzarati	..	..	† State ..	5	5	..
				† State ..	222	212	10
	Hajjam	..	..	State ..	54	54	..
				Telangana ..	52	52	..
10	Hatkar	..	..	Marathwara ..	2	2	..
				† State ..	91	78	13
11	Julahi	..	..	State ..	239	232	7
				Telangana ..	144	144	9
12	Kalal	..	..	Marathwara ..	95	88	..
				State ..	269	238	7
13	Kapu	..	..	Telangana ..	169	169	31
				Marathwara ..	100	69	..
14	Kasab	..	..	State ..	1,408	1,265	31
				Telangana ..	582	502	143
15	Kasar	..	..	Marathwara ..	826	763	80
				State ..	34	34	63
16	Khatari	..	..	Telangana ..	28	28	..
				Marathwara ..	6	6	..
17	Kumbhar	..	..	† State ..	13	13	..
				State ..	11	11	..
18	Koli	..	..	Telangana ..	8	8	..
				Marathwara ..	3	3	..
19	Komati	..	..	State ..	133	131	..
				Telangana ..	84	84	2
20	Kshatriya	..	..	Marathwara ..	49	47	..
				State ..	145	128	2
21	Kurma	..	..	Telangana ..	2	2	17
				Marathwara ..	143	126	..
22	Lingayat	..	..	State ..	5,542	4,548	993
				Telangana ..	2,098	1,615	483
23	Lohar	..	..	Marathwara ..	3,444	2,933	511
				State ..	50	33	17
				Telangana ..	1	1	..
				Marathwara ..	49	32	17
				* State ..	6	6	..
				State ..	1,897	1,792	105
				Telangana ..	120	116	4
				Marathwara ..	1,777	1,676	101
				State ..	79	73	6
				Telangana ..	30	24	6
				Marathwara ..	49	49	..

* Telangana only.

† Marathwara only.

SUBSIDIARY TABLE VII.—(OCCUPATION) MONEY LENDERS.—(contd.)

Srl. No.	Caste, Tribe or Race			Locality	MONEY LENDERS		
					Persons	Males	Females
24	Mali	..	..	.. *State	146	141	5
25	Maratha	..	..	.. State	1,827	1,669	158
				.. Telangana	10	10	..
				.. Marathwara	1,817	1,659	158
26	Marwari	..	..	.. *State	2,131	1,807	324
				.. Telangana	702	503	199
				.. Marathwara	1,429	1,304	125
27	Panchal	..	..	.. †State	35	33	2
28	Perka	..	..	.. *State	3	3	..
29	Rangrez	..	..	.. †State	31	11	20
30	Sunar	..	..	.. State	127	114	13
				.. Telangana	47	46	1
				.. Marathwara	80	68	12
31	Sutar	..	..	.. State	47	47	..
				.. Telangana	20	20	..
				.. Marathwara	27	27	..
32	Telaga	..	..	.. State	494	442	52
				.. Telangana	301	269	32
				.. Marathwara	193	173	20
33	Teli	..	..	.. State	168	166	2
				.. Telangana	63	63	.. 2
				.. Marathwara	105	103	..
34	Uppara	..	..	.. *State	2	2	..
35	Velama	..	..	.. *State	25	25	..
36	Vellala	..	..	.. *State	1	1	..
37	Waddar	..	..	.. State	3	3	..
				.. Telangana	1	1	..
				.. Marathwara	2	2	..
38	Wanjari	..	..	.. State	1,055	948	107
				.. Telangana	261	219	42
				.. Marathwara	794	729	65
39	Yadava	..	..	.. State	469	430	39
				.. Telangana	186	173	13
				.. Marathwara	283	257	26
	ADI-HINDU			.. State	44	41	3
				.. Telangana	4	4	..
				.. Marathwara	40	37	3
40	Dher	..	..	.. State	19	19	..
				.. Telangana	4	4	..
				.. Marathwara	15	15	..
41	Madiga	..	..	.. †State	25	22	3
	TRIBAL			.. State	22	20	2
				.. Telangana	15	15	..
				.. Marathwara	7	5	2
42	Gond	..	..	.. State	17	15	2
				.. Telangana	15	15	..
				.. Marathwara	2	..	2
43	Koya	..	..	.. *State	5	5	..
44	Muslim	..	..	.. State	3,106	2,590	516
				.. Telangana	525	495	30
				.. Marathwara	2,581	2,095	486
45	Christian	..	..	.. State	96	96	..
				.. Telangana	91	91	..
				.. Marathwara	5	5	..
46	Jain	..	..	.. State	333	288	45
				.. Telangana	160	150	10
				.. Marathwara	173	138	35
47	Zoroastrian	..	..	.. State	6	6	..
				.. Telangana	3	3	..
				.. Marathwara	3	3	..
48	Sikh	..	..	.. *State	3	3	..

NOTE.—* Telangana only.

† Marathwara only.

A NOTE
ON
DISAPPEARING COTTAGE INDUSTRIES
BY
THE DEPARTMENT OF COMMERCE AND INDUSTRIES.
(A) HAND-MADE PAPER.

The hand-made paper industry in the State dates back to the days of the Moghals when it was first established at Kagazipura (Aurangabad district) and later flourished at Koratla (Karimnagar district) and Gurud (Medak district). The paper manufacturers known as "Kagazees" were all Muslims and to this day the industry is entirely in their hands. The raw material originally employed was old hemp ropes and bagging. This was mixed with 15 to 16 per cent. lime and allowed to remain in moist condition in the open for 2 or 3 weeks. This action softened and cleaned the fibres. The material was next beaten in mills similar to those of mortar and subjected to the grinding action of a stone roller or crushed by an iron hammer worked up and down by lever action. The pulp was next washed and dissolved in a V-shaped trough from which paper was made by dipping grass moulds on wooden frames and dexterously manipulating the same to get the required uniformity and thickness of sheet. The sheets were next folded on one side for about $\frac{1}{2}$ " and transferred on the top of one another to form a pile of about $\frac{1}{2}$ ream which was the daily output of a paper-maker. This was covered by a board weighted and left overnight to drain off excess of water after which each sheet was peeled off by getting hold of the previously folded side and stuck to the walls by spreading with soft grass brushes. The dry sheets were next starched and later glazed with polished agate or granite stones before being cut and packed for sale. This paper was durable and good for writing with reed pens and carbon inks. The process continues in the same manner to this day except that waste paper has been largely substituted for hemp as it is easier to work up and brings down the cost of production. The paper made, however, is much weaker and dirtier. Attempts have been made by the Commerce and Industries Department to improve the quality of the paper and have it sized to make it fit for writing with present day steel pens and fluid inks, but the cost of production is still high so that the industry is fast dying out. The number of paper-makers until the end of the Great War was about 200 but is now not more than 20 and even these do not work regularly. The paper made is now mainly used for the publication of the "Jaridah" or Government Gazette as per His Exalted Highness the Nizam's Firman, but on account of its high price it hardly finds a sale anywhere else; hence most of the paper-makers have been forced to make a living otherwise and this ancient craft is disappearing.

(B) DYEING AND PRINTING.

This industry is an auxiliary to the weaving industry, hence its progress or downfall is dependent on the weaving industry. It has not altogether disappeared from the State, but from certain villages, where once it was very flourishing, it has certainly disappeared. Mention may be made of Vaijapur, Khuldabad and Devgaum in Aurangabad district.

Most of the natural dyes have disappeared from the lists of village dyers except cochineal and indigo. Mention may be made of vegetable red known to the villagers as suranji safflower, tesu, catechu, myrobolams and other tannins, etc.

Synthetic coal-tar dye-stuffs have replaced all the natural dye-stuffs, owing to the simplicity of the method of application, lower price, and plentiful supply.

Other causes of disappearance are competition from textile centres outside the Nizam's Dominions, customs duty on all imports in the Nizam's State and dyeing with power-driven machinery in mills outside the Nizam's State at a very low cost. Natural death, due to the introduction of modern cheap dye-stuffs, also plays an important part.

This industry is limited only to a few districts like Warangal, Medak, Karimnagar, Nalgonda and Raichur. To other districts also some of the printers from the above districts have migrated. The number of printers in the State is gradually decreasing. This is due to several causes.

Owing to the change in fashion and rise in the standard of living, the rough and ready class of goods manufactured hitherto is very little in demand. Pardas, Jajams, Razai cloth and Lambada cloths which were printed only in two colours, i.e. red



Paper manufacturers, Kaghazipura, Aurangabad.

and black, are being replaced day by day, by mill-made and hand-made goods, either imported from abroad or British India. The printers as a class, being illiterate and poor, have not adopted modern designs and new colours, with the result that the goods manufactured by them are not much in demand. They do not possess any organisation to keep them abreast of the time.

Competition from printing centres outside the Nizam's Dominions, *e.g.*, Pamidi, Masulipatam, Chirala, Nellore, Bombay, Farukhabad etc., also plays an important part.

For the past five years His Exalted Highness the Nizam's Government is taking a keen interest in preserving and encouraging the above industry in all possible ways, *e.g.*, technical and financial help, introduction of new designs, finding market for the goods, etc.

(C) GOLD THREAD INDUSTRY.

It is one of the oldest cottage industries in the State. At present it is represented at Patan, Aurangabad, Hyderabad and Armoor. The magnitude of this industry can be judged by the imports of gold thread in the State which exceed Rs. 7,00,000 annually.

Patan. In days gone by Patan was famous for its gold thread and most of its inhabitants were dependent on it. It supplied gold lace to the Kimkhab weavers of Aurangabad and other parts of India, in addition to meeting its own requirements for pagrees and pitambers, etc. But since the introduction of cheap French, German and Surat lace this industry is gradually declining. Gold thread is largely used for pagrees and pitambers which are worn in Gujrath and Maharashtra; on account of the change in fashion both in the head-dress and costly saris it is sparsely used; hence the decline in the gold thread industry.

At present this industry affords partial employment to 66 families in Patan as given below :—

			Families
(a)	Ludekar (goldsmiths)	.. ..	2
(b)	Tarkush (wire-drawers)	.. ..	12
(c)	Chaptikar (flatteners)	.. ..	12
(d)	Bantnewalas (lace-makers)	.. ..	40

Aurangabad. Fifty years ago, Aurangabad gave employment to thousands of persons in the gold thread industry, when it was the capital during the Moghal period. Luxury industries like Kimkhab and Pagree weaving, and gota patha were largely patronised by the nobility and, besides supplying its own needs, Aurangabad exported gold thread to distant parts of India.

Even five years ago there were seven factories making gold lace, but at present it is made only by Vithaldas Gujrathi, known as Gotaywala. Even this factory is not working regularly.

Hyderabad. Hundreds of families earned their livelihood in this industry in the nineteenth century, but at present there are only four families of Tarkush in Hyderabad City. Even to-day about 1,00,000 tolas of gold thread is imported every year into Hyderabad.

The decline of the Industry is due to the import of cheap gold lace from Surat and France. An import duty on gold and silver has to be paid in Hyderabad. This also accounts partly for the downfall of this industry.

Armoor. Recently a small power-driven factory for the manufacture of gold lace was started by Pentoji Dattatraya at Armoor. He imports the fine silver wire for plating with gold from Benares. The factory can be worked profitably on account of the local demand for gold thread used in Pitambars of which there are over 500 looms at Armoor ; besides it can supply the requirements of gold thread in surrounding textile centres like Siddipeth, Koratla and Kamreddy, etc.

(D) OTHER INDUSTRIES WHICH HAVE DISAPPEARED OR ARE DISAPPEARING.

1. Spinning of cotton and wool by hand.
2. The Sela and Pagree weaving industry of Aurangabad, Nander and Bir.
3. Durri weaving industry of Alampur, and Nander.
4. Imru, lisru and kimkhab weaving industry of Aurangabad
5. Woollen carpet industry of Warangal and Parkhal.
6. Tussar industry of Mahadevpur, Chinnur, Bijur, Armoor, Pakhal, etc.
7. Arms and weapons of Hyderabad, Bir, and Hanamkonda.
8. Metal industry, *i.e.* brassware, copperware, etc., of Nirmal, Chandur, Lingampeth, etc.
9. Toy-making of Kostagi, Nirmal, Kinhal, Bhimgal, Pedapalli.
10. Filigree work of Karimnagar, Manakonda, Jagtiyal, etc.
11. Bidri work of Bidar.
12. Glass bangles of Manikonda, Koilkonda, etc.

SUBSIDIARY TABLE

Number and Class of Factories in 1331 and 1340 Fasli.

Serial No.	Classification of Industry	No. of Factories at the end of 1330 F.	No. of Factories at the end of 1340 F.	Difference
1	Spinning and weaving mills	4	5	+ 1
2	Cotton ginning mills	126	164	+ 38
3	Cotton pressing mills	13	5	— 8
4	Cotton ginning & pressing mills	43	69	+ 26
5	Cotton ginning, pressing & rice mills .. .. .	..	2	+ 2
6	Cotton ginning, pressing & oil mills .. .. .	..	1	+ 1
7	Cotton ginning, pressing & decorticating mills .. .. .	..	11	+ 11
8	Cotton ginning, pressing, decorticating & oil mills .. .. .	..	2	+ 2
9	Cotton ginning, pressing, decorticating, oil & rice mills .. .. .	..	1	+ 1
10	Cotton ginning, pressing, decorticating & rice mills .. .. .	..	1	+ 1
11	Cotton ginning, pressing, rice & oil mills .. .. .	..	1	+ 1
12	Cotton ginning, & rice mills	21	29	+ 8
13	Cotton ginning, rice & decorticating mills .. .. .	..	2	+ 2
14	Cotton ginning, rice, decorticating & oil mills .. .. .	..	1	+ 1
15	Cotton ginning, rice & oil mills .. .. .	..	1	+ 1
16	Cotton ginning, & decorticating mills .. .. .	..	26	+ 26
17	Cotton ginning, decorticating & oil mills .. .. .	..	8	+ 8
18	Cotton pressing & decorticating .. .. .	..	1	+ 1
19	Rice mills	40	27	— 13
20	Rice & decorticating mills .. .. .	..	3	+ 3
21	Rice, decorticating & oil mills .. .. .	..	3	+ 3
22	Rice & oil mills .. .. .	..	2	+ 2
23	Decorticating factories .. .. .	..	5	+ 5
24	Decorticating & oil mills .. .. .	..	5	+ 5
25	Oil mills	2	2	..
26	Distillery	5	3	— 2
27	Cement factory	1	1	..
28	Match factory	1	1	..
29	Bone mills .. .. .	..	2	+ 2
30	Glass factory .. .. .	..	1	+ 1
31	Repair workshops	6	3	— 3
32	Cigarette factories	1	3	+ 2
33	Tile factory	1	1	..
34	Printing press	1	1	..
35	Mint	1	1	..
36	Electricity generating station	1	1	..
37	Soap factory .. .. .	..	1	+ 1
38	Button factory .. .. .	..	1	+ 1
39	Hume pipe factory .. .. .	..	2	+ 2
40	Cottage Industries Institute .. .. .	..	1	+ 1
	Total ..	267	400	(159—26) =+133

*Note :—*This list is only for such factories as come under the Hyderabad Factories Act. Since the application of the Factories Act a somewhat modified system of enumeration of factories has been adopted, and therefore there are slight differences in the numbers of various kinds of factories. Besides, when, say, decorticating machines are added in a rice mill the factory is no longer enumerated as a rice mill, but as a rice and decorticating factory. Such additions have been numerous recently, and the differences in the numbers of several kinds of factories are due mostly to this cause. But the total numbers in 1330 and 1340 are not affected by these considerations, as in no case was a single factory split into two different factories or two different factories combined into one, while enumerating.

CHAPTER IX

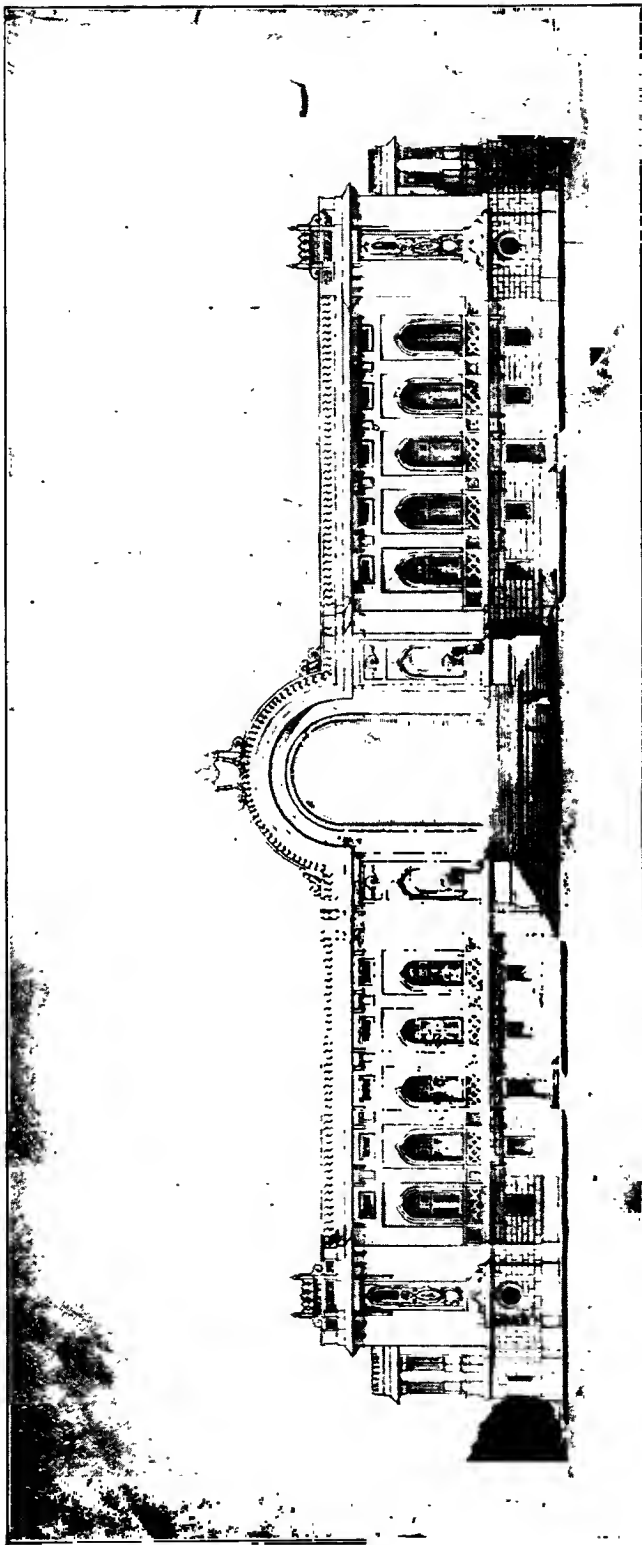
LITERACY.

123. Statistical Reference.—This chapter is a commentary on the statistics exhibited in Imperial tables XIII and XIV. The Subsidiary tables appended to this chapter are :—

- I. Literacy by age, sex and religion.
- II. Literacy by age, sex and locality.
- III. Literacy by religion, sex and locality.
- IV. English literacy by age, sex and locality for four decades.
- V. Literacy by caste, 1931 and 1921.
- VI. Progress of literacy since 1881.
- VII. Proportion of literacy at certain ages.
- VIII. Number of institutions and pupils according to the returns of the Education Department at 4 censuses.

124. The meaning of the statistics.—In 1881 and 1891 the population was divided into three categories : Learning, Literate, and Illiterate. “ It was found, however, that the return of the Learning,” says the Census Commissioner for India, “ was vitiated by the omission, at the one end, of children who had not long been at school, who were entered as illiterate, and at the other, of the more advanced students, who were classed as Literate .” Thereby all those who were under instruction, either at home or at school or college, were returned as learning, whatever stage their education had reached ; those who had left school or college or given up learning at home and who could read and write were returned as “ Literate ” and the rest of the population as “ Illiterate. ” There were thus great discrepancies between the Census return of the number under “ Learning ” of children under instruction and the corresponding statistics of the Education Department. It was, therefore decided in 1901 to confine the entry in the enumeration schedules to the two main categories of “ Literate ” and “ Illiterate ”; but no criterion was adopted to decide whether an individual should be considered literate or not and the decision was left in the hands of the enumerator. On this occasion, however, the system was qualified to the extent of providing for special information as to the number of literates who had completed their primary education. In 1911 it was laid down in the instructions for the superior Census staff that a person should be regarded as literate if he could write a letter to a friend and read the answer to it, but not otherwise. These instructions have been repeated since then. In 1901 a record was also made of the vernacular language or script in which each person was literate. The instruction to the enumerator this time was, that “ with the exception of Urdu and English, for which separate columns have been provided, if a person is literate in any other language or languages write the first alphabet of that language or those languages under this column ; for instance A for Arabic, K for Kanarese, M for Marathi, P for Persian and T for Telugu, if not make an × .”

Therefore, while comparing statistics of literacy for the various censuses it is necessary to bear in mind the history of the returns in the different decades. Another point to be remembered is that the percentage of literacy is not calculated on the total population of all ages but on that from 5 and above. Children under five years numbering 2,428,219 or nearly 17 per cent. of



State Library.

Pict. Hyderabad.

the population have, therefore, not been taken into account ; and wherever in this chapter the term “ per mille of population ” occurs it actually refers to 83 per cent. of the population.

125. Extent of Literacy.—Of the total population of the State, 50 persons per mille are literate in the sense of being able to write a letter to a friend and read a reply thereto. In other words, nearly five out of 100 persons of 5 years of age and above are literate. As compared with 1921 this is an advance of 17 per mille. It is attributable to efforts on the part of the Government and private agencies, engaged in the diffusion of literacy in these Dominions. But in comparison with some of the principal Indian States and British Indian Provinces, Hyderabad still ranks very low, as will appear from the following table :—

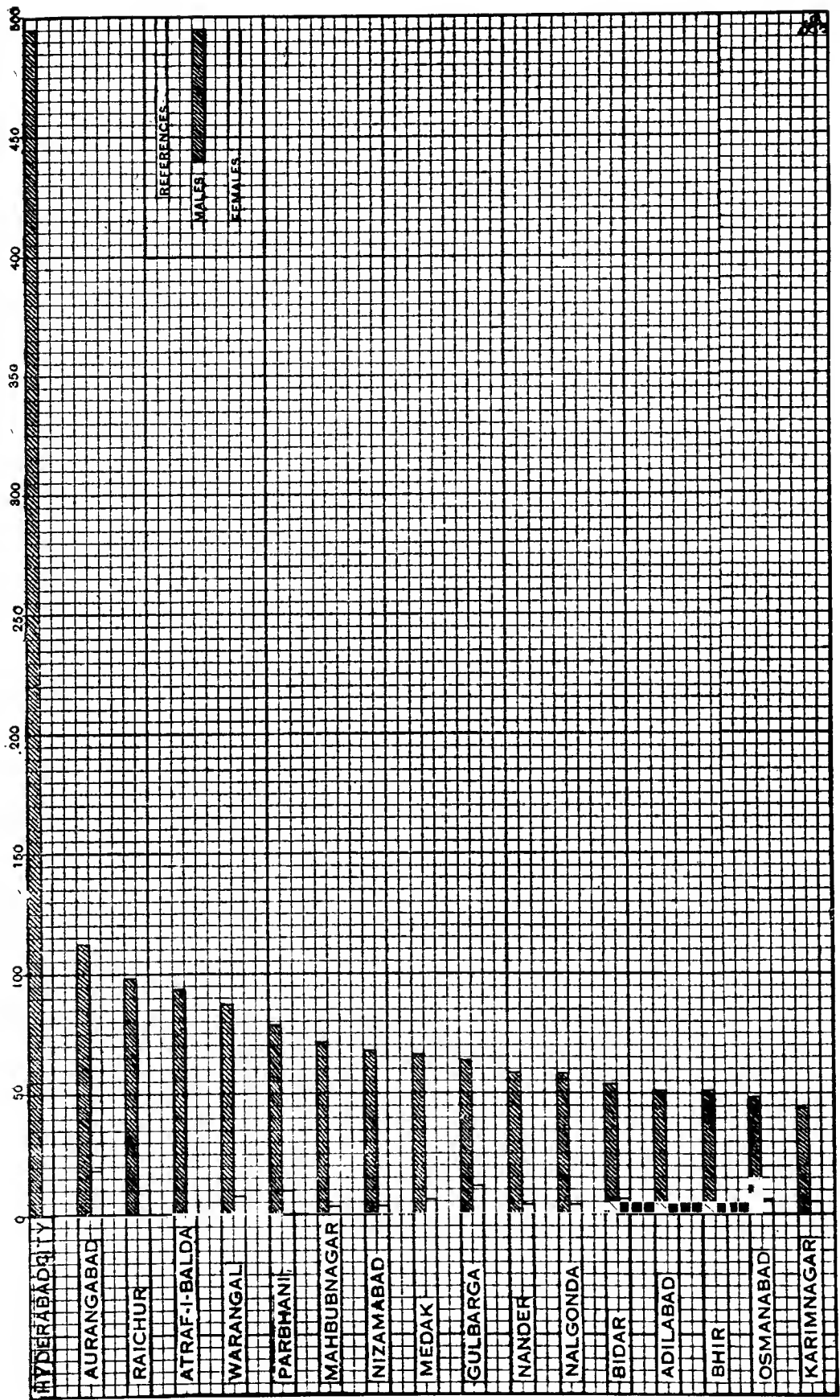
Provinces	LITERATE PER MILLE AGED 5 AND OVER							
	Males				Females			
	1931	1921	1911	1901	1931	1921	1911	1901
Bengal ..	188	181	161	147	22	21	13	9
Madras ..	219	173	171	137	25	24	20	11
C. P. & Berar ..	110	87	62	103*	11	8	3	8
Bombay ..	149	138	139	131	23	24	16	10
Travancore ..	408	..	248	215	168	..	50	31
Mysore ..	174	143	112	117*	33	22	13	8*
Baroda ..	331	277*	229*	199*	79	51*	25*	9*
Hyderabad ..	85	57	51	21	12	8	4	5

* Aged 10 and over.

During the decade remarkable efforts were made in the matter of promoting literacy in the State. Prior to 1330 Fasli (1921 A.D.) the Government of H.E.H. the Nizam followed a policy of rapid expansion of primary education with the result that both the number of institutions and scholars more than trebled ; but subsequently the Department cared more for efficiency than number. It, therefore, overhauled the whole substructure by closing down unsuccessful and inefficient experimental primary schools and consolidating the remainder. Then came a popular demand for widening the scope of secondary education. When this demand was being met, the need for increased facilities for university education was emphasized. Thus, during the period under review, Government paid greater attention to education than at any time before, and the extent of literacy is commensurate with the expenditure incurred.

The proportion of literate males increased from 21 in 1901 to 51 in the next decade and 57 in 1921. It now stands at 85 per mille of population. Literacy among females has also expanded. From 5 per mille in 1901 the proportion has risen to 12. In other words, out of one hundred females of the age of 5 and above, one is able to read and write.

126. Variation according to Locality.—Telangana is far more advanced in literacy than Marathwara. In the former 64 per mille are literate, while Marathwara claims only 36. In Telangana the high degree of literacy may not be attributed either to better educational facilities or a comparatively greater desire on the part of the people to learn and acquire knowledge, but to the inclusion of Hyderabad City in Telangana. Eliminating Hyderabad City, the proportion of literacy in Telangana comes on a par with that in Marathwara. Considered according to sex, 98 and 16 per mille respectively of males and females in Telangana (inclusive of the City), as compared with 72 and 8 in Marathwara, are literate. In 1921 they were 70 and 12 in



Literacy.

Telangana and 44 and 4 in Marathwara respectively. As might be reasonably expected, the capital of the State is the centre of education. It is well provided with schools and colleges of all grades, and, therefore, 331 per mille of population are returned to be literate. Among males 495 and among females 137 can read and write. As compared with the previous decade the rate of progress of education in the City is remarkable.

Years	Literate per mille		
	Total	Males	Females
1931 ..	331	495	137
1921 ..	208	325	85
1911 ..	145	239	44

Notwithstanding the more or less rigid social restrictions obtaining in certain communities, female education has made strides. Government schools and some of the private aided schools provide conveyances for girls attending them. The prejudice of women towards education of their girls is slowly wearing away.

127. Literacy in Telangana.—Among the Telangana districts, Atrai-Balda leads with 55 per mille. This district almost encircles Hyderabad City and, therefore, the proportion of literacy has risen from 40 in 1921 to 55 this time. The increase is all on the male side, for females have diminished from 8 to 6 per mille during the decade. The decrease is noticeable in the age periods of 5-10 and 20 and over. Warangal district, which is endowed with a second grade college and a Telugu Training school for mistresses, besides some high and elementary schools, has the next largest proportion of literates. From 31 in 1921 it has gone up to 50. Here again, while male literacy has improved that of females is at a standstill, namely, 88 males and 8 females as compared with 52 and 8 respectively in the preceding decade.

Mahbubnagar, which has returned 38 literates per mille of population as compared with 39 in 1921, has lost ground now on the female side, having 3 per mille as compared with 7 at the previous census, and advanced on the male side, 71 out of a thousand males being literate as contrasted with 62 during the preceding decade. Mcdak has, on the whole, retrograded and no satisfactory explanation can be given for the fall from 44 to 37 per mille of her literate population during the ten years ; but the entire decrease is noticeable in the proportion of female literates throughout all ages. The number of literates in Nizamabad district has risen from 27 to 36 per thousand of population. The figures for the sexes show that there is a slight fall on the female side, while male literates have appreciably increased in number. The progress of education in Nalgonda is negligible, there being 32 literates as compared with 31 per mille of population in 1921. The gain on the male side has been greatly countered by females, who show only 4 literates per thousand as compared with 6 in 1921. Subsidiary table II shows that Karimnagar is the most backward district in education, Adilabad occupying a better position by returning 29 literates for every thousand of her population, while the proportion of Karimnagar literates is only 26 per mille. The rate of progress is also slow. In 1911 there were 20, in the following decade 21 and now there are 26 per mille of population.

128. Literacy in Marathwara.—Aurangabad and Raichur occupy the

Districts	1931			1921		
	Total	Males	Fe-males	Total	Males	Fe-males
Aurangabad.	66	112	18	31	55	7
Raichur	56	99	11	12	39	6

first and second places respectively for literacy not only among Marathwara districts but also in the State. During the decade the number of literates in Aurangabad has more than doubled both among males and females ; but the rate of increase in Raichur is far more rapid than in Aurangabad, as the marginal table shows.

The increase which is noticeable at all age-periods is evidently due very largely to more accurate reckoning, rather than to a probable rise in the

number of schools in the respective areas. Parbhani, claiming 46 literates per thousand of population aged 5 and above, takes the fifth place in these Dominions. It is remarkable that both Bir and Osmanabad districts have stagnated during the decade at 29 literates per mille each and, in both cases, while female literates have increased males have decreased. Bidar and Nander, which showed 21 literates each per mille in 1911 as well as in 1921, have advanced to 31 and 32 respectively. Gulbarga now boasts of twice as many literates as there were in 1921 and the increase is shared by males and females.

Female Literates per mille			
Division	1931	1921	1911
State ..	12	8	4
Telangana ..	16	12	5
Marathwara ..	8	4	2

To summarise : while all the other districts have progressed, Bir and Osmanabad are at a standstill and Medak has retarded. In the matter of male education, both Bir and Osmanabad have moved backward.

129. Female literates.—Female education has distinctly improved. The progress of such education during the last three decades in the State and the Natural Divisions is shown in the statements below:—

TELANGANA.				MARATHWARA.			
Rate per mille				Rate per mille			
Districts	1931	1921	1911	Districts	1931	1921	1911
Hyderabad City ..	137	85	44	Aurangabad ..	18	7	4
Atraf-i-Balda ..	6	8	4	Bir ..	5	3	1
Warangal ..	8	8	3	Nander ..	4	2	1
Karimnagar ..	5	5	2	Parbhani ..	10	9	2
Adilabad ..	5	3	1	Gulbarga ..	12	2	2
Medak ..	6	13	3	Osmanabad ..	6	1	2
Nizamabad ..	4	5	1	Raichur ..	11	4	3
Mahbubnagar ..	3	7	2	Bidar ..	6	3	1
Nalgonda ..	4	6	2				

The progress in Telangana is all centred, as shown by the above statement, in the City of Hyderabad, for none of the districts in that natural division has gone forward. Warangal and Karimnagar districts have remained unmoved at 8 and 5 per mille respectively, while all the others have receded, the fall in Medak being more precipitous than that in any other district. On the other hand Marathwara shows very perceptible improvement in female education and general literacy.

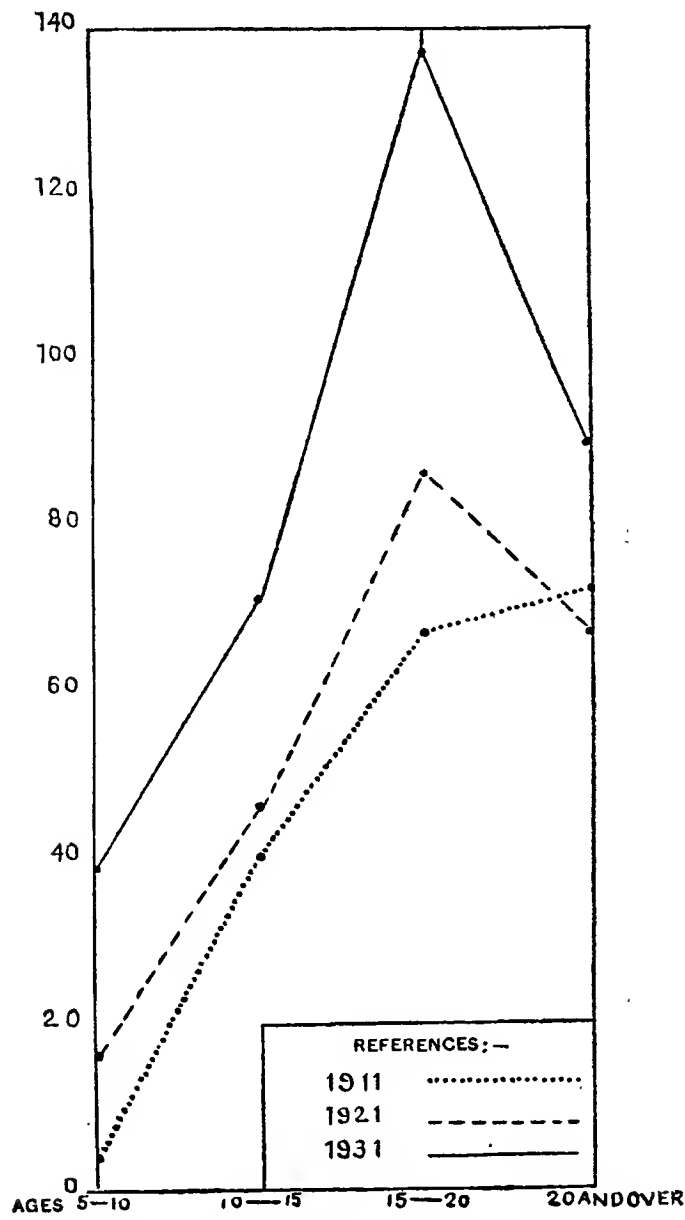
Judged by the figures for the Hyderabad City, female education appears to be confined to urban areas.

130. Literacy and Age.—The statistics of literacy have been set forth in Subsidiary table II so as to show the number of literates between 5 and 10 years of age, between 10 and 15, between 15 and 20 and 20 and over. In preparing this table it has been assumed that all those who were returned as literate under ten years of age must have been between 5 and 10. The proportion of literates per mille of

males is as in the above marginal table. Almost at first sight the figures indicate the growth of literacy up to the age of 20 and the tendency of persons to lapse into illiteracy thereafter, and this tendency would appear to have arisen after 1911. Until then the figures for the State and for each natural division had been

[Chart.

progressive from age to age. After that date the falling off in the proportion of literates at 20 is strikingly noticeable as in the following chart:—



Once a boy leaves the institution, and goes to share with his father the toil of earning daily bread for the family he has no opportunities for keeping up even the elementary knowledge which he acquired at school. Thereafter there is, in fact, no demand for putting into use his skill in reading and writing, much less in accounting. Printed books or newspapers are hard to get, and even if they are available their contents are not of interest to the ordinary villager nor is the language intelligible to the average reader. Therefore, excepting the few priestly and trading classes, others, not having tried their hand for a long time, unconsciously slip into illiteracy.

Educational institutions for girls are fewer in rural areas than for boys. Women have still fewer chances of retaining the standard of literacy imparted to them in the schools. A study of the figures relating to them

shows that the rate of literacy is quite compatible with the social life of the communities inhabiting the State. Only females belonging to families of which the men have received education are permitted to study either at home or in schools, and only those classes who, either for religious or other purposes, put their reading and writing knowledge to practical use, retain and cultivate literacy.

The proportion of female literates per mille of the population is shown in the inset table.

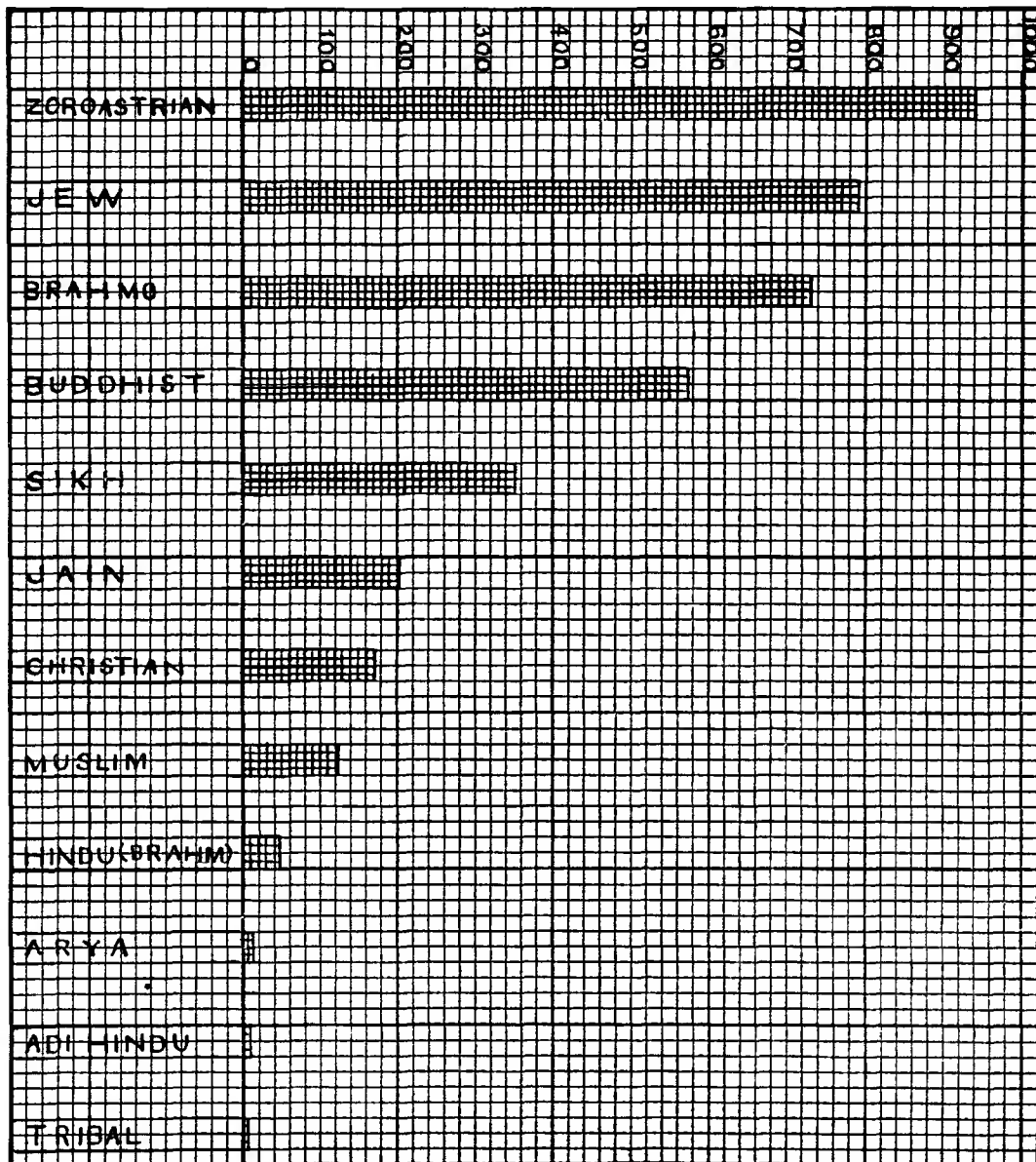
Division	5-10	10-15	15-20	20 & over
State ..	9	12	20	11
Telangana ..	11	17	32	19
Marathwara.	9	7	8	3

Female literacy in Marathwara is at a very low ebb and the early age at which Marathas suspend their girls' education is also significant. After 20 the proportion of literates is negligible. The rate of literacy in Telangana is bolstered up by the Hyderabad City figures, but the tendency

to lapse into illiteracy after 20 years of age appears irresistible.

In the matter of adult education the Department of Public Instruction has encouraged private enterprise by making liberal grants. There are 10 schools in the Hyderabad City where men and women are taught. Aurangabad and Nander districts have 26 schools and Gulbarga division has 8.

131. Literacy and Religion.—The relative standard of literacy among the adherents to the major religions of the Hyderabad State is compared in subsidiary tables I and III and illustrated in the subjoined diagram :—



Brahmanic Hindus occupy a very low position in the matter of literacy, there being only 85 males and 9 females per mille of population of the respective sex. The largest number of male and female literates are concentrated in the City of Hyderabad. Brahmanic Hindus in Aurangabad claim 119 males and 19 females for every thousand of each sex ; those in Atrah-i-Balda 111 and 5 ; and in Warangal 102 and 7. In Gulbarga Brahmanic Hindus have a higher proportion of female literates than their co-religionists in any other district, except Aurangabad. In Karimnagar they are most backward in the matter of male literacy (42 per mille) and in Nander in that of females (2 per mille). The height of literacy is reached by the Brahmanic Hindus between the ages of 15 and 20, and thereafter the number of literates shrinks to half as many.

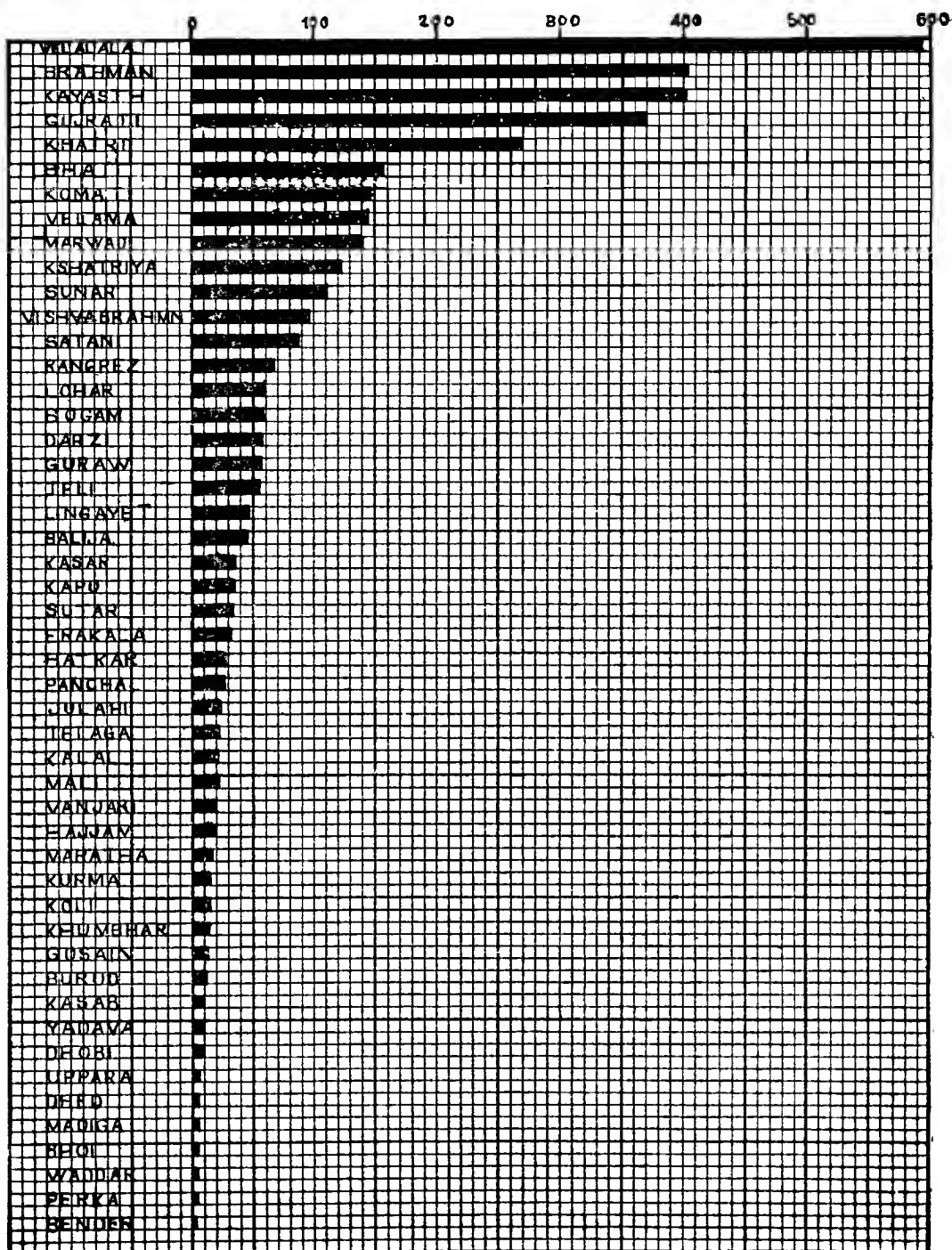
The degree of literacy varies according to castes constituting the Brahmanic Hindu community and the higher the caste the larger the proportion of literates. Subsidiary table V exhibits literacy by the various castes. Although Velalas are a degree lower than Brahmans in the social scale, they give the lead by having 592 literates per mille of their number. Brahmans, who are obliged to be literate in order to read and interpret vedic literature, fall considerably behind Velalas, having only 403 literates of

both sexes as compared with 290 in 1921. Kayasthas, the writer caste, closely follow Brahmans with 402 literates per mille. Bedars are the most backward caste, having only two literates per thousand of their population. Next come the trading and shop-keeping classes of Gujaratis, Khattris, Bhats, Komatis, Velamas and Marwaris. The predominantly agricultural castes of Marathas and Telagas are comparatively ignorant; the former having 17 and the latter 22 literates per thousand of the respective population.

Among Adi-Hindus, Dhers, who in 1921 returned a blank schedule of literacy, have now 7 literates per mille, and Madigas, who had only one last time, have six now. Education of the depressed classes received during the decade special attention from both the Government and private agencies; hence the spread of literacy among them. Hindu Wanjaras are steadily forging ahead, and the statement shows that the proportion of literates has risen from 16 in 1921 to 20 this time, whereas Tribal Lambadas have during the same period made imperceptible improvement. There are a few schools for Lambadas in Warangal Division. Some of the tribals are nomads and neither Government nor any other agency can be expected to fit up perambulatory educational institutions for them. The Depressed Classes Mission runs two day-schools in the City, which are attended by Pardhis and other backward classes. Last time Pardhis presented a clean slate; but now they show 29 male and 12 female literates per thousand of each sex. Even Chenchus have been shown to have literate members among them, 9 per mille of males. Gonds, among the primitive tribes, are a more settled community and are taking advantage of the educational facilities afforded for the general village public. Bhil literacy is the result of the efforts of the Police Department, which has a colony for them at Lingal, where 284 boys are studying.

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132. Literacy in Hindu Communities.—The following chart illustrates the extent of literacy among the various castes.



Female education has become increasingly popular among Brahmanic Hindus and Adi-Hindus. At the 1921 census as many as 27 Brahmanic Hindu castes out of 49 and 5 out of 7 tribals had none of their women-folk educated upto the standard of census literacy. Now only the women of two castes, Bendars and Perkass, are found to be wholly illiterate. Women belonging to Bhil, Chenchu and Koya tribes have continued to be ignorant. Otherwise, women of all castes are taking to education. Velala women command a far higher proportion of literates than their sisters belonging to any other caste. Kayasthas and Khattris come next in order. The proportion of Pardhi literate women (12 per mille) is higher than that of women of Vishwa Brahman, Lingayat, Maratha or Telaga caste.

Jains are a progressive and enlightened community. 32 per cent. of their males and 6 per cent. of females are literate. Jains are all found in the Marathwara part of the Dominions and in the Hyderabad City and the Atrai-Balda district and, being comparatively well off, readily avail themselves of the educational facilities provided.

Zoroastrians are the most literate community in this State, nine out of ten being able to read and write. The proportion of men to women is equal. In the first age period of 5 to 10, cent. per cent. girls and boys are literate. It is a period when every Zoroastrian child is expected to read. In the next stage of 10–15 the ratio of boys to girls is 9 to 7; but between 15 and 20 the order is reversed, the girls leading. After 20, however, every male is found to be educated, whereas 9 out of ten females are literate.

Jews claim eight out of ten persons to be literate. For every 9 males, 7 females are educated. Their children's education begins, as in the case of Buddhists, after 10 years of age, and between 10 and 15 years all boys and half as many girls become literate. Before 20 years of age all males and females are definitely educated. Arya Samajists could claim only 12 per mille of their number or just one out of every hundred as literate. They, however, send to the schools a larger proportion of boys and girls than the Brahmanic or Adi-Hindu communities between the ages of 5 and 10, when 122 males and 71 females per one thousand of the respective sex are literate. In the next age-period (10–15) the proportion of literates both among males and females perceptibly declines. It may be that the children of this age are withdrawn for supplementing the family's income and a large number lapse into illiteracy. Between 15 and 20 the proportion improves as a result, in all probability, of night schools which the society runs for men, so that as the figures show the proportion of illiterates above the age of 5 is 988 per thousand of men and 984 per thousand of women. Brahmo-Samajists lay stress on the education of their children. Between 5 and 15 years of age all children of either sex receive instruction sufficient to be declared literate. The net result of their educational progress as disclosed by the census figures is that 7 out of ten of them are literate, the ratio of male to female being 4 to 3. Literacy among Sikhs is low, there being only 36 per cent. declared competent to read and write. The ratio of men to women is 5 to 1. Six out of every ten Buddhists are literate. Boys begin after 10 and girls later, and between 15 and 20 years of age all the boys and a fourth of the girls are literate. Like Zoroastrians, Buddhist men retain after the age of 20 the knowledge they have gained.

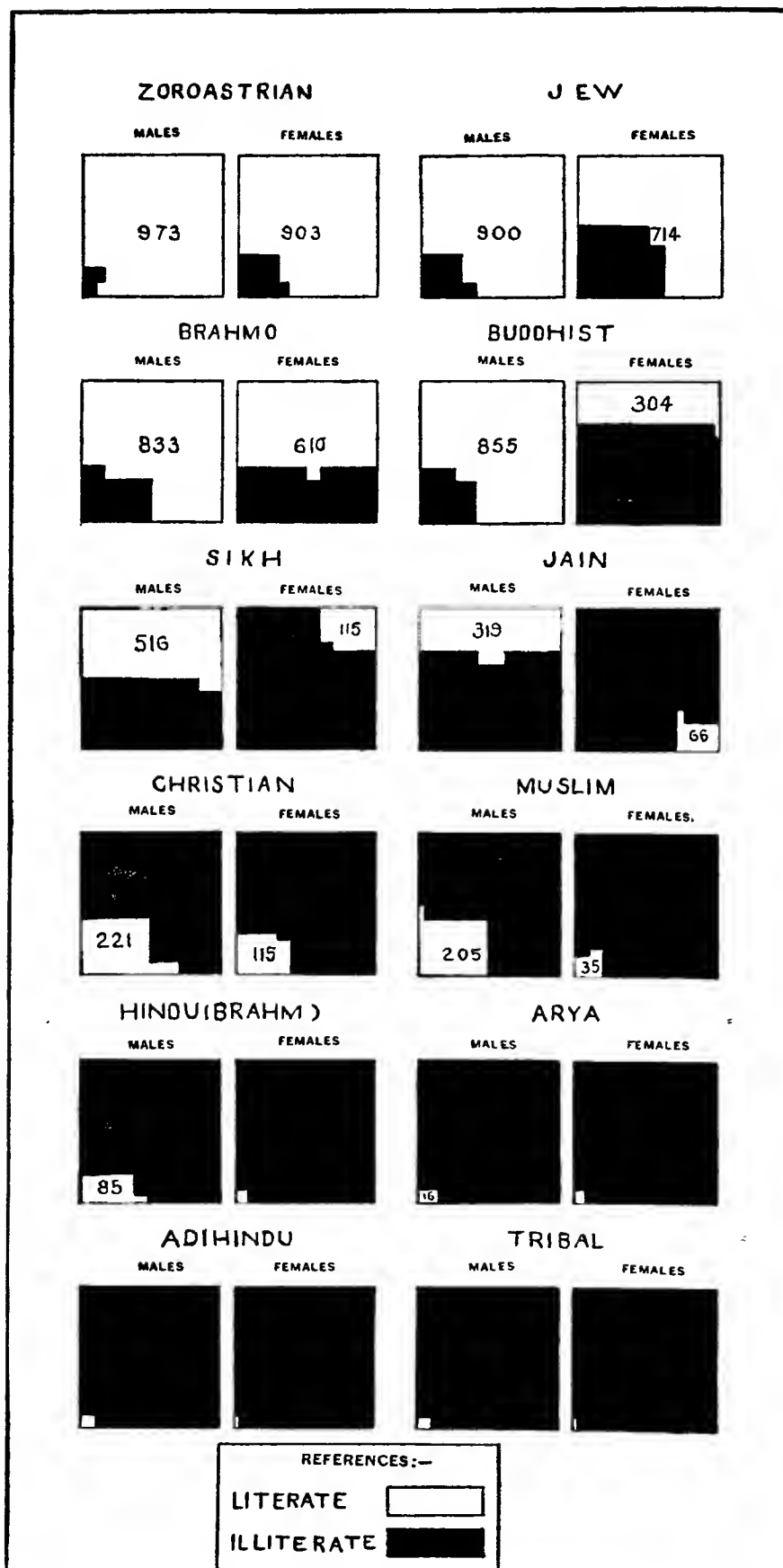
Among Muslims, only 12 per cent. as compared with 9 per cent., ten years ago, are literate; the ratio of male to female is 20 to 3. At the age of 5–10, eight per cent. of boys and 3 per cent. of girls are found to be literate. The proportion of males and females steadily rises up to 20 years of age, and thereafter declines.

Indian Christians have, during the decade, climbed down considerably, their present proportion of literates being 17 per cent. as compared with 25 per cent. ten years ago. The decrease is wholly attributed to the influx into their fold of several thousands of illiterate persons by conversion. The rate of literacy is high at the age-period of 10 and 15 in the case of boys and at 15 and 20 in the case of girls. In all Christian Mission schools, boys are rarely encouraged to proceed beyond the high school, as they are expected to enter into Christian service in the villages after middle school education. The ratio of literate male to female of the ages of 5 and over is 2 to 1. Anglo-Indians are almost all educated; 99 per cent. of males and 98 per cent. of females of the ages of 5 and over being found to be literate. Roman Catholic and Protestant Missions maintain special schools for this community and a high rate of literacy is, therefore, inevitable.

[Chart.

LITERATE

Per mille of each sex in the major communities



133. Literacy in English.—A people, of whom only very few are literate in their own mother-tongue cannot be expected to study a foreign

English literates per 10,000 of each Sex.		
Year	Males	Females
1931	105	13
1921	55	10
1911	39	6
1901	24	5

language sufficiently well to be able to read and write it. Roughly six out of 1,000 persons of both sexes of 5 years of age and above can read and write English. As compared with the preceding censuses the number of English literates shows a rise as

shown in the marginal statement. During the decade under review the proportion of male literates has almost doubled, while that of females indicates a small increase. In Telangana nearly two per cent of males can read and write English, the proportion for the City of Hyderabad being 18 per cent. In Marathwara roughly 4 out of a thousand males are acquainted with the language.

Females conversant with English form a negligible quantity in the State. Three per cent. of women in the Hyderabad City have been returned as

Ages	Persons	Males	Females
5—10	3,740	2,869	835
10—15	7,640	6,445	1,195
15—20	12,303	10,955	1,348
20 & over	49,199	45,060	4,139

literate in English. In the general literacy table it is noticed that after 20 years of age there is a decline in the proportion, but for English the figures are progressive in the case of males and females, as will be apparent from the marginal table. It proves that though few study this foreign language they retain the knowledge and cultivate it by degrees for English is undoubtedly an international language and, therefore, its utility

cannot be underrated.

Among Brahmanic Hindus, Velalas easily top the list of English literate, and it is highly creditable that six out of ten men and nearly two out of ten women of that caste can read and write English. Kayasthas and Khatriis eagerly take to English education and there are three out of ten men of the Kayastha community and one out of ten men of the Khatri community literate. Seven per cent. of Brahman men are English-knowing and their women are far behind their sisters of Kayastha and Khatri castes so far as English literacy is concerned.

Brahmo-Samajists are highly literate in English ; 72 per cent. of males and 54 per cent. of females, or 64 per cent. of the community of 5 years old and above, are able to read and write English. At the previous census they were found to have nearly 22 per cent. literates. Among the major communities, Muslims are the most backward in English education, only one out

MUSLIMS.			
Ages	Total	Males	Females
5—10	881	737	144
10—15	2,131	1,883	248
15—20	3,442	3,163	279
20 and over	12,821	12,199	622

of a hundred persons being acquainted with the language. The actual number according to ages is given in the margin. Zoroastrians claim 58 per cent. literate in English, as compared with 46 per cent. in 1921 the ratio of male to female being 6 to 5. Among Arya-Samajists 15 per thousand are literate in English, males being 21 and females 10 per mille of each sex. Arya-Samajists appear to pay little attention to the educa-

tional needs of their children. In an earlier paragraph the extent of illiteracy among them has been pointed out. Compared with the standard of literacy in their own vernaculars, English education appears to receive less attention.

English literates among Christians (European, Anglo-Indian and Indian)

CHRISTIANS.			
Age	Persons	Males	Females
5—10	1,412	1,003	409
10—15	1,564	1,050	514
15—20	1,920	1,368	552
20 & over	6,931	4,967	1,964

have decreased in number. The proportion at the present census is 15·8 per cent., as compared with 16 per cent. in 1921. The decrease may be accounted for by the admission into the Indian Christian fold of a large body of illiterates from the Adi-Hindu community by conversion. The actual number according to different age-groups is given in the marginal table.

A small number of English literates, representing Erukalas, Gonds, Koyas and Lambaras, is also returned. In the case of Gonds, the proportion

Per 10,000 of			
Year	Total	Males	Females.
1931 ..	9	13	14
1921 ..	2	2	2

of literates among males and females has considerably increased during the decade, as the marginal table indicates. They may be found in the Adilabad district as a result of educational facilities provided for them by the Wesleyan Mission. Lambaras reported during the preceding decade 2 literates per 10,000 of their community, all being males; but during the decade half of that number lapsed into illiteracy. Four per ten thousand of Erukalas, all males, are also said to be English literate. The Dornakal Mission has a few schools for Erukalas and Lambaras in Warangal and Nalgonda areas, and the English literates may be the products of these institutions.

Age	Persons
5—10 ..	11
10—15 ..	15
15—20 ..	15
20— and over..	83

The actual number of Tribal literates in English according to the various age-groups is as in the marginal statement:—

134. Literacy in Urdu.—Of the total population, 192,039, or one per cent. or 133 per ten thousand, are literate in Urdu. As compared with the figures for 1921 there has been a substantial increase in the proportion of literates both among males and females, as shown in the margin.

Year	Per 1,000 of		
	Total	Males	Females
1931	133	217	45
1921	108	180	36

According to age periods they may be distributed as in the inset table:—

Age	Total	Males	Females
0—10	9,479	7,126	2,353
10—15	18,881	15,720	3,161
15—20	30,280	26,332	3,948
20 and over	133,399	110,616	22,783

Sikhs are the most literate in Urdu, their proportion being 102 per thousand. Among Muslims only 68 per mille are able to read and write Urdu.

The marginal table discloses the disposition of the principal communities

Communities	Per 1,000 of		
	Total	Males	Females
Brahmanic Hindus	8	13	3
Adi-Hindus ..	1	1	..
Jains ..	19	33	4
Sikhs ..	102	161	16
Muslims ..	68	110	24
Christians ..	28	48	8

with reference to literacy in Urdu. Besides the Indian Communities, we find that there are 9 Europeans (males) and 233 Anglo-Indians, of whom 35 are women, literate in Urdu. Among Indian Christians 3,478 males and 543 females are returned literate in this language.

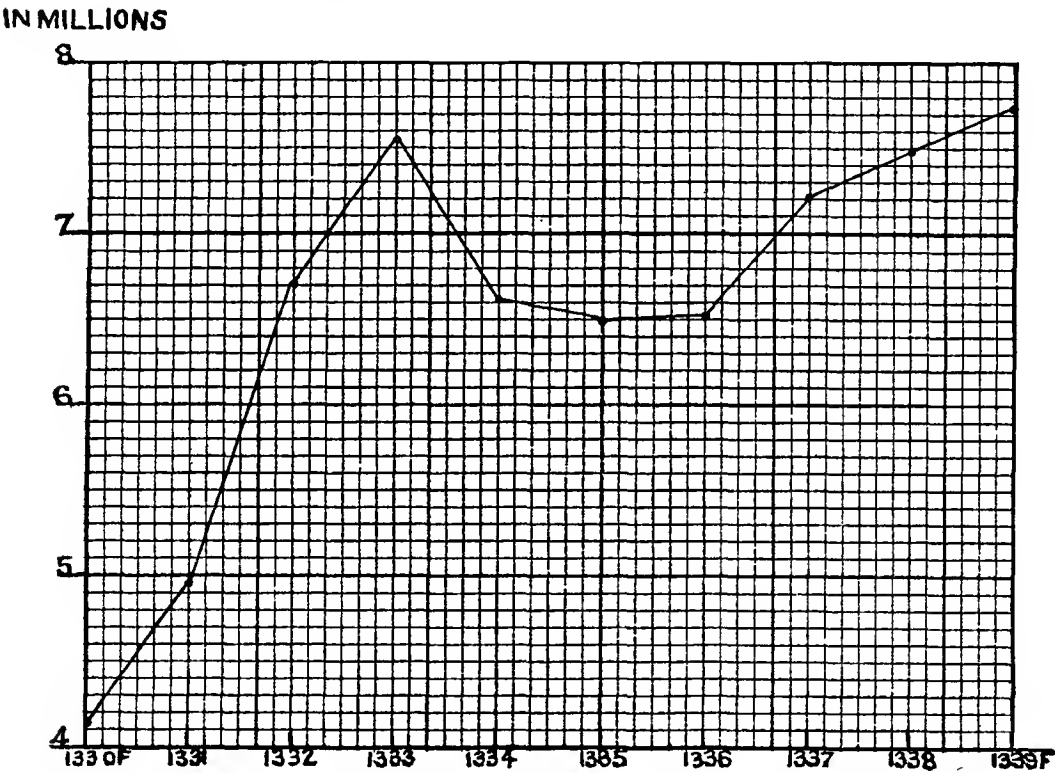
135. Education Department's Figures.—Subsidiary table VIII gives the figures furnished by the Education Department. There are in the State five Arts Colleges, one Engineering, one Medical and one Teachers' Training College. These eight Colleges had 818 on the rolls in 1931 as compared with 2 colleges with 383 students ten years ago. Secondary Schools belonging to Government, Sarf-i-Khas and Local Fund, as well as experimental and unaided, numbered 173 with a strength of 51,581 pupils, as against 124 and 28,923 respectively in 1921. The number of Primary Schools rose from 3,835 with 184,628 pupils in 1921 to 4,041 schools and 242,422 pupils at the present census. This is a striking evidence of the Government's efforts to promote literacy in the State. There are also 52 other schools carrying a student population of 4,401, as contrasted with 18 institutions and 1,931 students in the preceding decade. A very large number of private schools of varying descriptions and size existed, but most

of them, being of mushroom growth, died a natural death. At the end of 1339 F. there were 1,040 private institutions with a strength of 29,277 children of both sexes. On the whole, the number of institutions of all kinds stood, at the time of Census, at 5,332 with 328,859 pupils as compared with 3,039 and 293,237 respectively in 1921. Since 1901 the number of institutions of all grades has almost doubled and that of students increased by 232 per cent.

The progress of University education during the decade is outlined by the Registrar, Osmania University, in a note appended to this chapter, and that of school education by the Director of Public Instruction in a separate note.

Hyderabad may be said to be moving forward in point of literacy as evidenced by the number of letters dealt with by the Postal Department since 1921. The figures are diagrammatically presented below.

Number of letters and post cards dealt with by the Postal Department during the decade



[Statement.

SUBSIDIARY TABLE I.—Literacy by Age, Sex and Religion.

Religion	Number per mille who are literate												Number per mille aged 5 and over who are illiterate			Number per mille aged 5 and over who are literate in English		
	All ages 5 and over			5—10		10—15		15—20		20 and over								
	Total	Males	Fe-males	Males	Fe males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Total	Males	Fe-males	Total	Males	Fe-males	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
All Religions ..	50	85	12	39	9	71	12	137	20	90	11	950	915	988	6	11	1	
Hindu-Brahmanic ..	48	85	9	38	7	72	9	145	16	88	8	952	915	991	5	9	1	
Adi-Hindu ..	7	12	2	7	2	11	2	20	3	12	1	993	988	998	1	1	..	
Arya ..	12	16	8	122	71	96	47	169	85	146	51	988	984	992	15	1	10	
Brahmo ..	731	833	610	1,000	1,000	1,000	1,000	857	1,000	818	492	269	167	390	641	722	545	
Jain ..	202	319	66	184	59	331	93	471	110	322	53	798	681	984	13	22	3	
Sikh ..	357	516	115	183	79	228	82	712	125	568	130	643	484	885	54	77	21	
Muslim ..	124	205	35	83	27	149	42	259	54	235	31	876	795	965	15	27	2	
Christian ..	171	221	115	268	93	295	145	289	173	182	104	829	779	885	515	176	141	
Zoroastrian ..	940	973	903	859	1,000	957	776	862	920	1,000	912	60	27	97	578	637	512	
Buddhist ..	578	855	304	..	..	333	..	1,000	250	1,000	375	422	145	696	467	818	180
Jew ..	792	900	714	..	..	1,000	500	1,000	1,000	875	700	208	100	286	83	200	..
Tribal ..	6	9	2	6	3	11	4	18	5	9	1	994	991	998	..	..	..

SUBSIDIARY TABLE II.—Literacy by Age, Sex and Locality.

District and Natural Division		Number per mille who are literate										
		All ages 5 and over			5—10		10—15		15—20		20 and over	
		Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	
STATE	50	85	12	39	9	71	12	137	20	90	11	
Telangana	64	98	16	47	11	88	17	153	32	114	19	
Hyderabad City	331	495	137	310	104	476	181	578	238	511	117	
Atraf-i-Balda	55	94	6	40	4	67	7	165	11	103	6	
Warangal	50	88	8	56	5	91	6	139	0	87	8	
Karimnagar	26	44	5	14	4	27	4	35	9	58	5	
Adilabad	29	51	5	11	3	39	5	66	8	63	5	
Medak	37	66	6	24	5	66	7	111	8	67	5	
Nizamabad	36	68	4	19	3	50	4	131	7	73	4	
Mahbubnagar	38	71	3	24	2	56	8	109	5	79	3	
Nalgonda	32	58	4	13	4	34	5	88	6	68	4	
Marathwara	6	72	8	31	9	54	7	121	8	66	3	
Aurangabad	66	112	18	55	13	98	19	175	21	19	18	
Bir	29	51	5	18	3	59	7	102	8	42	5	
Nander	32	59	4	16	3	57	3	88	6	65	3	
Parbhani	46	79	10	43	9	44	16	101	21	92	7	
Gulbarga	38	64	12	32	12	56	11	102	15	67	11	
Osmanabad	29	49	6	30	4	33	8	88	12	51	5	
Raichur	56	99	11	67	14	104	16	187	19	90	8	
Bidar	31	54	6	36	5	64	9	138	12	48	4	

SUBSIDIARY TABLE III.—Literacy by Religion, Sex and Locality.

District and Natural Division		Number per mille aged 5 and over who are literate											
		Hindu		Adi-Hindu		Muslim		Tribal		Christian		Jain	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12	13
STATE ..	..	85	9	12	2	205	35	9	2	221	115	319	66
Telangana ..	..	108	12	13	2	278	46	14	3	310	156	203	50
Hyderabad City ..	..	611	139	109	1	518	147	210	112	829	663	839	238
Atraf-i-Balda ..	..	111	5	3	1	175	20	..	..	113	75	..	..
Warangal ..	..	102	7	7	2	229	38	5	1	290	30	..	..
Karimnagar ..	..	42	5	9	1	229	19	4	3	51	40	..	..
Adilabad ..	..	59	5	5	1	179	14	4	2	63	40	..	..
Medak ..	..	72	3	1	1	137	17	12	4	105	63	..	..
Nizamabad ..	..	76	3	2	1	155	15	6	1	81	8	..	..
Mahbubnagar ..	..	58	3	2	..	349	8	34	..	172	96	..	..
Nalgonda ..	..	63	3	5	1	222	21	6	..	51	38	..	..
Marathwara ..	..	62	6	11	2	132	24	4	1	132	74	435	82
Aurangabad ..	..	119	19	33	3	169	26	6	1	146	54	..	..
Bir ..	..	57	6	2	1	84	8	..	..	..	..	301	31
Nander ..	..	63	2	1	1	126	11	2	8	..	..	160	11
Parbhani ..	..	85	11	16	2	138	18	10	2	..	..	395	91
Gulbarga ..	..	71	14	4	1	99	14	4	3	91	25	457	99
Osmanabad ..	..	65	5	6	2	36	19	6	15	..	..	254	49
Raichur ..	..	94	10	39	2	206	29	18	4	363	63	..	..
Bidar ..	..	62	3	7	2	80	11	5	..	63	206	..	..

SUBSIDIARY TABLE IV.—English Literacy by Age, Sex and Locality.

District and Natural Division		Literate in English per 10,000															
		1931										1921		1911		1901	
		5—10		10—15		15—20		20 and over		All ages 5 and over		All ages 5 and over		All ages 5 and over		All ages 5 and over	
		Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
STATE ..	..	31	10	78	16	172	21	118	12	105	13	55	10	39	6	24	5
Telangana ..	..	34	18	121	23	286	37	196	21	174	23	82	15	64	11	41	9
Hyderabad City ..	..	564	281	1,224	528	2,080	405	2,051	234	1,833	287	991	195	698	123	436	96
Atraf-i-Balda ..	..	12	3	31	6	90	8	60	3	51	4	23	3	24	6	16	3
Warangal ..	..	85	2	133	4	98	5	52	5	72	4	33	4	22	5	7	3
Karimnagar ..	..	10	1	22	2	40	3	16	1	18	2	4	1	2	..	1	..
Adilabad ..	..	2	1	11	2	61	7	33	4	28	4	24	2	4	1	..	..
Medak ..	..	14	5	43	8	63	7	30	3	33	4	27	6	12	1	2	1
Nizamabad ..	..	15	1	18	3	33	3	22	1	21	1	15	1	8	1	2	..
Mahbubnagar ..	..	6	..	15	..	43	2	19	1	19	1	14	3	5	1	6	3
Nalgonda ..	..	10	2	19	5	29	5	12	3	14	3	11	3	4	..	2	2
Marathwara ..	..	28	2	35	9	68	5	40	3	36	3	27	2	14	1	5	1
Aurangabad ..	..	28	2	149	4	268	14	93	8	109	8	46	5	25	3	18	2
Bir ..	..	10	..	23	1	44	2	23	1	24	1	28	2	18	..	5	..
Nander ..	..	5	..	19	1	75	2	49	1	41	1	14	1	9	..	2	..
Parbhani ..	..	15	1	18	1	38	2	35	1	30	1	24	2	20	2	5	1
Gulbarga ..	..	15	9	37	9	79	9	36	7	37	8	23	1	16	2	2	..
Osmanabad ..	..	10	1	24	2	104	4	26	1	31	2	24	..	7	..	..	..
Raichur ..	..	23	7	55	10	126	11	93	3	31	6	41	4	11	8	4	2
Bidar ..	..	25	3	48	8	54	11	20	7	81	7	12	1	4	..	2	..

SUBSIDIARY TABLE V.—Literacy by Caste, 1931 and 1921.

Caste	Number per 1,000 who are literate						Number per 10,000 who are literate in English					
	1931			1921			1931			1921		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu (Brahmanic).												
1. Baliya ..	48	80	8	..	..	..	26	41	8	..	..	..
2. Bender ..	2	4	..	..	..	..	1	2	..	..	..	..
3. Bhat ..	157	228	58	..	..	..	40	64	5	..	..	..
4. Bhoi ..	6	12	1	6	11	..	2	..	..	1	2	..
5. Bogam ..	59	110	16	..	..	..	45	95	2	..	..	..
6. Brahman ..	403	702	79	290	4 2	72	400	709	67	217	373	41
7. Burud ..	11	19	2	..	..	..	5	8	..	..	..	..
8. Darzi ..	58	101	7	..	..	..	23	40	3	..	..	..
9. Dhobi ..	9	16	1	7	13	2	3	6	..	18	35	1
10. Erakala ..	31	58	3	..	..	..	..	..	..	..	..	..
11. Gosain ..	12	179	17	..	..	..	25	39	3	..	..	..
12. Gujarati ..	370	544	88	..	..	..	275	432	20	..	..	..
13. Gurav ..	57	100	13	..	..	..	8	15	..	..	..	..
14. Hajjam ..	19	33	2	5	111	1	11	18	3	10	21	..
15. Hatkar ..	29	34	23	34	25	43	7	12	..	1	1	..
16. Julahi ..	2	41	..	..	..	..	5	9	1	..	..	..
17. Kalal ..	21	36	4	27	40	5	7	13	..	5	9	..
18. Kapu ..	37	64	8	28	54	2	..	73	7	7	13	..
19. Kasab ..	10	18	2	..	..	..	1	2	..	..	..	..
20. Kasar ..	37	59	11	..	..	..	43	78	1	..	..	..
21. Kayasth ..	402	578	171	..	..	..	190	3,132	330	..	..	..
22. Khatri ..	270	403	104	..	..	..	599	1,000	17	..	..	..
23. Khumbhar ..	13	22	2	14	27	1	11	19	2	4	7	..
24. Koli ..	15	24	4	3	5	..	..	..	..	..	..	..
25. Komati ..	146	258	17	161	307	12	48	78	13	22	41	2
26. Kshatriya ..	113	186	31	..	..	..	107	180	25	..	..	..
27. Kurmi ..	15	26	2	12	24	1	3	5	1	..	..	..
28. Lingayat ..	49	88	8	46	89	3	34	60	4	16	30	1
29. Lohar ..	59	102	7	103	186	4	21	37	2	11	20	1
30. Mali ..	21	37	4	11	21	1	..	..	..	1	3	..
31. Maratha ..	17	30	4	15	23	3	13	24	2	5	11	..
32. Marwadi ..	141	233	20	..	..	..	88	149	9	..	..	..
33. Panchal ..	27	42	11	27	48	4	50	95	1	..	..	..
34. Perka ..	5	9	..	..	..	..	..	..	..	..	..	..
35. Rangrez ..	69	93	38	..	..	..	59	96	11	..	..	..
36. Satani ..	88	38	23	91	187	14	19	31	4	22	49	1
37. Sunar ..	111	189	19	118	208	21	15	22	6	17	32	..
38. Sutar ..	34	55	9	32	53	..	5	10	..	..	..	..
39. Telaga ..	22	42	4	17	30	4	41	76	3	21	40	1
40. Teli ..	55	114	6	39	66	4	23	38	5	37	65	2
41. Uppara ..	7	12	2	4	8	..	6	10	2	1	2	..
42. Velama ..	144	271	17	..	..	..	112	215	8	..	..	..
43. Velala ..	592	889	265	..	..	..	4,008	6,007	1,808	..	..	..
44. Vishwabrahman ..	97	92	11	..	..	..	32	57	1	..	..	..
45. Waddar ..	5	10	1	2	4	..	1	1	..	1	2	1
46. Wanjari ..	20	31	5	16	27	2	6	11	..	10	17	..
47. Yadava ..	10	16	2	..	..	..	6	10	2	..	..	..
Adi-Hindu.												
48. Dher ..	7	11	2	..	..	..	4	7	1	..	..	..
49. Madiga ..	6	10	1	1	2	1	4	7	1	1	2	..
Muslim.												
50. Muslim ..	..	..	..	..	..	..	..	..	..	..	..	..
Christian.												
51. Indian Christian ..	130	168	91	180	219	138	532	688	367	771	1,054	469
52. Anglo-Indian ..	986	990	978	..	..	..	9,137	9,331	8,762	..	..	..
Tribal.												
53. Bhil ..	1	2	..	..	..	..	..	..	..	..	..	..
54. Chenchu ..	4	9	..	..	..	..	..	..	..	..	..	..
55. Erakala ..	20	32	6	..	..	..	2	4	..	..	..	..
56. Gond ..	7	10	3	6	6	6	9	13	14	2	2	2
57. Koya ..	1	2	..	..	..	..	1	2	..	..	..	..
58. Lambada ..	7	12	1	6	10	2	1	2	..	2	4	..
59. Pardhi ..	21	29	12	..	..	..	..	..	..	..	..	..

SUBSIDIARY TABLE

SUBSIDIARY TABLE VI.—Progress of Literacy since 1881 (Six decades).

District and Natural Division	NUMBER OF LITERATES PER MILLE																										
	All ages 10 and over													15—20						20 and over							
	Males						Females							Males			Females			Males			Females				
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	1931	1921	1911	1931	1921	1911	1931	1921	1911	1931	1921	1911	1931	1921	1911
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25			
STATE . . .	93	65	67	70	65	..	12	8	5	4	2	..	137	86	69	20	14	7	90	67	72	11	8	4			
Telangana . .	119	79	76	78	78	..	17	13	7	7	4	..	153	89	77	32	19	10	114	91	83	19	13	6			
Hyderabad City ..	513	355	291	299	203	..	141	92	52	41	25	..	558	406	308	238	142	74	511	369	306	117	90	46			
Atraf-i-Balda ..	104	80	67	78	80	..	6	8	4	7	2	..	165	84	60	11	9	7	103	85	73	6	8	4			
Warangal ..	94	61	61	67	65	..	8	8	4	3	2	..	139	70	63	10	10	5	87	65	66	8	..	3			
Karimnagar ..	49	39	51	45	62	..	5	6	2	1	2	..	35	39	48	9	5	3	58	45	56	5	7	2			
Adilabad ..	60	33	34	20	28	..	5	3	1	2	..	..	66	49	33	8	7	..	63	34	33	5	3	1	
Medak ..	197	82	77	59	8	..	14	12	4	4	2	..	111	88	84	8	11	6	67	52	81	5	15	4			
Nizamabad ..	76	56	51	52	57	..	4	6	2	2	1	..	131	67	50	7	7	2	73	222	56	4	18	2			
Mahbubnagar ..	79	70	62	73	73	..	3	7	3	8	2	..	109	80	58	5	10	4	79	72	68	3	7	3			
Nalgonda ..	65	91	54	42	61	..	4	7	3	4	1	..	88	63	53	6	9	4	68	69	..	4	6	3			
Marathwara . .	67	50	58	59	54	..	7	4	3	1	1	..	121	83	61	8	9	4	66	47	62	3	3	2			
Aurangabad ..	123	63	61	77	57	..	19	8	5	3	1	..	175	79	64	21	13	9	119	64	67	18	6	4			
Bir ..	56	60	65	75	53	..	5	4	2	1	..	..	102	109	69	8	7	2	42	56	68	5	3	2	
Nander ..	66	47	54	54	44	..	4	2	1	..	1	..	88	57	62	6	4	3	65	49	57	3	2	..			
Parbhani ..	85	7	62	63	47	..	11	5	2	1	..	..	101	84	62	21	15	2	92	54	66	7	8	2	
Gulbarga ..	69	38	61	49	57	..	12	2	2	1	1	..	102	79	63	15	4	3	67	32	65	11	2	2			
Osmanabad ..	53	61	65	75	50	..	6	1	2	1	..	..	88	83	66	12	2	3	51	62	70	5	1	2	
Raichur ..	104	44	49	59	71	..	11	4	3	2	1	..	187	96	49	19	15	5	99	39	54	8	2	3			
Bidar ..	57	42	52	37	43	..	6	3	2	1	..	..	138	78	58	12	7	3	43	40	56	4	2	2	

SUBSIDIARY TABLE VII.—Proportion of Literacy at certain ages.

Age Group	Total Population			Total Literate			Total Literate in English		
	Persons	Males	Females	Person	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
5—10 years ..	1,758,013	914,953	843,160	42,835	35,327	7,508	3,715	2,877	838
10—15 „ ..	1,575,481	827,213	748,268	68,163	58,801	9,362	7,652	6,454	1,198
15—20 „ ..	1,294,390	638,789	655,601	100,253	87,279	12,979	12,313	10,965	1,348
20 years and over ..	7,380,045	3,880,326	3,549,719	384,377	346,187	38,190	49,166	45,033	4,133

SUBSIDIARY TABLE VIII.—Number of Institutions and Pupils according to the Returns of the Education Department.

Class of Institution	1931		1921		1911		1901	
	Number of		Number of		Number of		Number of	
	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars
1	2	3	4	5	6	7	8	9
Total ..	5,332	328,859	3,039	293,237	2,295	94,959	2,687	97,526
Public ..	4,283	299,582	3,986	216,583	1,036	66,484	847	57,772
Arts Colleges ..	5	757	1	137	1	84	2	52
Oriental Colleges ..	..	..	1	246	1	42	1	127
Technical Collges ..	3	81	..	..	..	..	..	..
Secondary Schools ..	173	51,581	124	28,923	88	16,326	70	13,826
Primary Schools ..	4,041	242,422	3,835	184,628	921	48,113	766	43,149
Special Training Schools ..	9	340	7	718	2	362	2	376
Other Schools ..	52	4,401	18	1,931	23	1,557	6	442
Private ..	1,049	29,277	4,053	76,654	1,259	28,475	1,840	39,554
Advanced ..	..	..	..	..	15	523	20	1,960
Elementary ..	1,049	29,277	4,053	76,654	1,244	27,952	1,820	37,564

PROGRESS OF EDUCATION IN THE STATE.
(NOTE BY FAZL MAHOMED KHAN, ESQ., M.A., DIRECTOR OF PUBLIC
INSTRUCTION, HYDERABAD).

The following statement will show the progress made in the field of Education in different directions, during the period from 1330 to 1339 Fasli.

Grade	1330 FASLI			1339 FASLI		
	Institu- tions	Scholars	Direct Ex- penditure	Institu- tions	Scholars	Direct Ex- penditure
Colleges	2	384	Rs. 2,61,278	*9	1,179	Rs. 9,30,071
Secondary Schools ..	135	32,457	11,11,533	163	46,887	22,70,755
Primary Schools ..	4,126	1,98,503	13,52,430	4,028	2,39,526	22,95,652
Special Schools ..	24	3,161	2,13,682	56	4,338	3,62,769
Total ..	4,287	2,34,505	29,38,923	4,256	2,91,930	58,59,247
Indirect Expenditure ..	..	..	23,68,038	..	..	32,37,836
Grand Total ..	..	..	53,06,961	..	..	90,97,083

*Gulbarga Inter. College included.

Increase in Expenditure.

The increase in expenditure as indicated by the above statement should be seen in the light of the following corrective statement which gives the increase in expenditure due purely to a revised scale of salaries, sanctioned by H.E.H. the Nizam's Government in 1330 F., for all departments in these Dominions owing to high prices. According to the new scale of salaries the minimum salary of a teacher in a Government school was raised from Rs. 10 to Rs. 30 per mensem and the salaries were all enhanced in general. The increase in expenditure due to this enhancement of salaries under various heads in the year 1332 F., is indicated by the following statement :—

	BEFORE ENHANCEMENT 1330 FASLI		AFTER ENHANCEMENT 1332 FASLI	
	Strength of employees	Salaries met by Shahi Funds	Strength of employees	Salaries met by Shahi Funds
1. Colleges	132	2,63,312	202	3,59,803
2. Secondary Schools ..	1,666	8,51,338	2,040	12,30,408
3. Primary Schools ..	4,295	9,66,015	5,620	16,61,113
4. Special Schools ..	293	1,26,425	318	1,58,466
5. Controlling Agency ..	507	4,93,052	623	5,37,552
Total ..	6,884	27,00,142	8,803	39,83,342

The enhanced scale of pay caused an increase in expenditure on the then existing appointments in 1332 F., and it also caused a proportionate increase on all new appointments in subsequent years.

Progress of Education.

During the years previous to the period 1330-39 F., His Exalted Highness the Nizam's Government followed a policy of rapid expansion of Primary Education, which more than trebled the number of schools and their scholars within a few years. In spite of this increase there was a demand for the opening of more schools, especially from the more advanced districts like Aurangabad, Nanded, Parbhani, Gulbarga, and Warangal. But, instead of further expansion in the number of schools, H.E.H. the Nizam's Government deemed it necessary first to consolidate and improve the very large number of Primary schools which had already been opened. Determined efforts were made in this direction and the efficiency of management and the standard of teaching in these schools were very much raised. One natural result of this process was that the scholars in inefficient private schools began to take more and more advantage of these public schools and consequently a few unsuccessful experimental and private schools closed down. Private schools, as a matter of principle, are given every possible encouragement provided they are conducted on right lines. Such schools are visited by the Inspecting Officers and if found working properly, they are given grants-in-aid in the beginning and afterwards converted into Local Fund schools. The number of such schools as were able to keep themselves up to the standard of Public schools was 1,082 with 31,570 pupils at the close of the period under review.

The phenomenal increase of Primary schools and scholars referred to above created a great desire among the Public for the development and expansion of Secondary education. Government was prepared for this demand and the result was the further expansion of Secondary education. The expansion of Secondary education naturally created a demand for the development of University education. The development of University education was necessary for another reason also *viz.*, to meet the growing needs of the various Departments in the State for the supply of qualified candidates. The result was a great development in University education.

The process of educational development was quite natural in view of the prevailing conditions and the requirements of the State. At the beginning of the period under review, Hyderabad had either to import Engineers, Doctors, Lawyers and Secondary school teachers or to get them trained outside the Dominions. But before the end of the period under review, Hyderabad had the privilege and pride of possessing its own Law College, Medical College, Engineering College, and Training College for Teachers.

Besides the above, some other activities of the Department in different directions in the field of Education are given below.

As in other parts of India the education of the children of the depressed classes has been a difficult problem here. Although all public schools are open, in principle, to the children of these classes, yet they did not in the beginning avail themselves of the opportunities offered to them owing to the old social customs which are tinged with religion. But the constant tackling of this question has at least been the cause of producing some change in the outlook of the people and nowadays the children of these classes are admitted to many secondary schools although their seats have to be arranged separately. They are admitted to some Primary schools also but they are seated separately. Owing to these obstacles the Department has started special schools for them. The number of such schools at the close of the period under review was 97 with 4,005 pupils. A scheme for a more rapid expansion of education among the depressed classes on a very wide scale has been submitted to Government. As far as possible the recruiting of teachers for schools for the depressed classes is made from the community itself. But when they are not available, Muslims, Christians and sometimes Hindus are selected for this work.

The hill tribes, being of nomadic habits, do not like to settle permanently in any place in villages or towns, but prefer to remain in far off jungles in groups of four or five families for a time and then move to some other place. No separate schools can, therefore, be opened for them. However, through the constant efforts of the Police Department, these tribes have been gradually settling down and taking to agriculture and other manual labour. A school has been started for Bhil boys at Lingal and the number studying in it is 284. Besides this there are 2 schools for Pardhis with 60 boys in Hyderabad and a few schools for Lambadas in the Warangal Division.

Adult Education.

The question of Adult Education was also taken in hand by the Department and it has been a success in Hyderabad proper and the more advanced districts like Aurangabad and Nanded. There are 10 schools in Hyderabad where adults both men and women are educated. Aurangabad and Nanded Districts have 26 schools and Gulbarga Division has 8 schools. These schools are conducted mainly by private agencies and in a few cases grants are given by the Department.

A system of circulating Libraries has been introduced in Hyderabad and Nanded Districts and liberal grants have been given to them.

The Department has devoted its attention equally to both boys' and girls' schools. The number of girls reading in different institutions rose from 36,796 in 1330 F. to 41,384 in 1339 Fasli. In the field of female education there has been progress in the Primary, the Secondary and the University stages. Some secondary schools and a first grade college for women were opened during the decade. A few girls were sent to Europe for further education.

To state briefly, there has been, in this decade, improvement of educational efficiency at the primary stage and expansion in the higher stages. It has proved to be very expensive, but the generosity of Government was very helpful in the achievement of this laudable object. The establishment of the various colleges has proved most beneficial to the State. At the same time, the percentage of children of both sexes to the population of school-going age, has risen from 16·6 in 1330 Fasli to 17·3 in 1339 Fasli.

Apart from the general progress of education in these Dominions, there has been particular development in two directions—physical education and vocational education. Physical education has been made compulsory in all public institutions and, in order to give the pupils a practical bias, the policy of the introduction of vocational education in the schools has been adopted. The vocations taught according to the local conditions are :—cloth, blanket, and tape-weaving, carpentry, black-smithery, tailoring, Bidri-work, pottery, book-binding, leather-work, shoe-making, cane-work, gardening, agriculture, needle-work, embroidery and mat and basket making.

There has been a liberal increase in expenditure on education. The expenditure on College education has been nearly quadrupled ; that on Secondary education nearly doubled, and that on Primary schools has increased from about 13½ lakhs to nearly 23 lakhs. Keeping in view the increase in expenditure due to an enhanced scale of salaries referred to above, the increase under each head is according to the progress made or improvement effected.

The total expenditure on education in 1339 Fasli amounted to 90·97 lakhs, as compared with 53·06 lakhs in 1330 Fasli.

THE OSMANIA UNIVERSITY.

(BY H. A. ANSARI, ESQ., B.A., REGISTRAR).

The Osmania University, which was established by a Charter of His Exalted Highness in 1918, is the first attempt in India to impart University education through a vernacular (Urdu), English being a compulsory second language. University education in this State was in a stagnant condition. The only two institutions in the State catering for the needs of aspirants to higher education, oriental or occidental, were the Dar-ul-Uloom and the Nizam College. The former, which specialised in Islamic Theology and Islamic studies, was in an almost moribund condition and, in spite of the liberal stipends given to its scholars, it seemed that sooner or later it would die a natural death. The number of students passing out of the Nizam College could not be deemed satisfactory for the requirements of a population of 12 millions. The staffs of the two institutions included devoted and competent Professors who could be a credit to any institution, but there was something evidently amiss in the educational system of the State which prevented young men from availing themselves in sufficient numbers of opportunities for culture and advancement. The relation of the Madras University to the Nizam college was that of a mere external examining body, and on its administrative and examining bodies the staff of the college was not effectively represented. But the same could not be said of the Dar-ul-Uloom which, with its examinations, was entirely under the control of the local Educational Department. The Dar-ul-Uloom was steeped in the old culture which had served its adherents well for centuries, but was out of touch with modern conditions. It required the refreshing breath of modern culture and modern criticism which alone could save it from its inevitable doom. Attempts were made to include modern sciences and humanistic studies in its courses but these were at best half-hearted and could not stave off the evil day. What was required was a root-and-branch reform by which higher education could be placed on a satisfactory footing and freed from outside control.

But the reform, so imperatively required, was long in coming and it was reserved for His Exalted Highness to confer a lasting boon on his subjects by the inauguration of the Osmania University. Early in His Exalted Highness' reign, an Educational Adviser was appointed to report on the improvements to be effected in the educational organisation of the State and on his advice the whole system of Primary and Secondary Education was overhauled, the number of schools was largely increased and all institutions were provided with better teachers and equipment. The question of higher education was then taken up early in 1917 (1326 Fasli) when Mr. A. Hydari (now Nawab Sir Hydar Nawaz Jung Bahadur), Secretary to His Exalted Highness' Government in the Educational Department, submitted a memorandum to His Exalted Highness in which, after surveying the existing educational conditions and discussing the disadvantages of imparting knowledge through the medium of a foreign language, he recommended that, considering the peculiar needs and conditions of the State,

“ We require a new University free from the evils inherent in the present system and calculated to undo its deplorable effects. The University so founded shall be based on the fundamental principles of education, and shall take into consideration the peculiar needs of the people and their national characteristics. It shall preserve all that is best in the present and ancient systems of education. It should be both an examining and a teaching body and in addition to this undertake to compile and translate books using the Urdu language both for the imparting of knowledge and the training of the intellect.”

In the course of this memorandum, Mr. A. Hydari pointed out the inherent defects of the present system of education through the medium of a foreign language, such as the undue and unwarranted strain on the student's memory, the time wasted in mastering the intricacies of a foreign language at the sacrifice of the subject-matter taught, the stifling of originality and the inability of the graduates to impart knowledge to their fellow-countrymen in their mother-tongue and the unbridgeable gulf thus created between the educated classes and the mass of the general public. He also referred to the two possible objections that might be urged against the selection of Urdu as medium of instruction in the proposed University; firstly that the majority

of the people spoke other languages and secondly the absence of good books in Urdu. As to the first it was pointed out that, although it was true that those whose mother-tongue is Urdu are in minority yet Urdu is the cultural and official language of the State and of polite society, and is generally spoken by those classes from which students proceeding to a college course are drawn. Mr. Hydari met the second objection by stating that if a Bureau of compilation and translation were attached to the University, books required for college classes could be produced in a short time.

His Exalted Highness was graciously pleased to approve of the proposal and has ever since shown the greatest interest in the progress of the movement, which, but for his princely generosity and sympathetic guidance, could not have made any headway. The words of his gracious Firman dated the 16th Zilhej 1336 Hijri are well worthy of reproduction.

“ I am pleased to express my approval of the views set forth in the Arzdasht and the memorandum submitted therewith regarding the inauguration of a University in the State, in which the knowledge and culture of ancient and modern times may be blended so harmoniously as to remove the defects created by the present system of education and full advantage may be taken of all that is best in the ancient and modern systems of physical, intellectual, and spiritual culture. In addition to its primary object of diffusing knowledge, it should aim at the moral training of the students and give an impetus to research in all scientific subjects. The fundamental principle in the working of the University should be that Urdu should form the medium of higher education but that a knowledge of English as a language should, at the same time, be deemed compulsory for all students. With this object in view I am pleased to order that steps be taken for the inauguration, on the lines laid down in the Arzdasht, of a University for the Dominions, to be called the “ OSMANIA UNIVERSITY OF HYDERABAD ” in commemoration of my accession to the throne.....”

In pursuance of the august commands of His Exalted Highness, the Educational Department at once proceeded with the preliminary spade-work necessary for the launching of this great project. Representative Committees were formed to consider courses of studies for the Faculties of Arts and Theology of the proposed University, and the draft curricula prepared by these Committees were circulated widely in educational circles in England and India with the result that the promoters of the University had the satisfaction of seeing that their conclusions were more or less approved by eminent educational authorities.

The main features of these curricula were that in the Matriculation, the number of examination subjects were reduced by accepting certificates from school authorities in some subjects. In the Intermediate Examination, a greater latitude was given in the selection of subjects than in other Indian Universities whilst at the same time the subjects were so grouped as to enable the student to take up more or less cognate and allied subjects. This division of subjects into distinctive groups made intensive study in the B. A. Classes possible, since besides English and Theology, which are compulsory, a student can take up only one particular subject in which he can specialise and later carry on research work. It may also be noted that Theology or Morals is compulsory throughout the college course.

The first constructive work of the University was the establishment of a Bureau of Translation with a staff of eight translators under the direction of Maulvi Abdul Haq Sahib, a noted scholar and writer of Urdu. The Bureau came into existence in Aban 1326 Fasli and in the short space of five years completed the translation of nearly all the books required for the Matriculation, Intermediate, and B. A. Examinations. The Urdu language was, practically for the first time, made a vehicle for communication of scientific ideas. It is true that some mathematical and scientific books were translated into Urdu in Northern India but the conditions were entirely different. Books published under the imprint of a University must bear the hallmark of excellence and authority and, acting on this principle, the authorities of the University were anxious to make every arrangement to ensure accuracy and uniformity of expression. The first difficulty to be surmounted was the devising of suitable nomenclature for the various sciences for which committees consisting of representatives of modern and ancient learning were appointed. The work entrusted to the members of these Committees was of a very arduous nature, but their devoted efforts in coining scientific terminology greatly facilitated the work of translators. Mr. Abdul Haq, the

first Curator of the Bureau, in his interesting report on the working of the Bureau in 1327 Fasli gives a vivid description of the early efforts of the translators to grapple with their work. The work entrusted to them was of an entirely novel character, for English and Urdu differ greatly as regards ways of expression, structure of sentences and their underlying modes of thought. But their difficulties were overcome one by one, and their output of work was greatly increased, as a result of which it was possible to open the University College within two years of the opening of the Bureau. The procedure adopted was that the translator before starting on his work picked out all the technical and scientific terms occurring in the book and submitted his list to the Curator who placed it before the Terms Committee dealing with the subject. When the terms to be used were finally settled the translator started with his work which was examined in detail by the Literary and Religious Censors and by the Curator before being sent to the Press. This procedure although lengthy was necessary in order to ensure accuracy. The mechanical side of the work received equal attention. Manuscripts were copied before being sent to the Press and proofs were examined both by proof-readers in the Press and in the Translation Bureau, and by the translators themselves. The use of lithographic presses, however, renders the occurrence of printing mistakes inevitable and in spite of all possible precautions there have been some errors in the books published by the University. But lithography will very soon be replaced by movable types and the publications of the University will be printed in the new Osmania Nastaliq type made in the Government Central Press.

As stated above the Bureau was originally started with eight translators in addition to the outside translators who worked on the piece-work system. In 1339 Fasli, the staff consisted of one Curator, one Assistant Curator, 17 translators, and 2 Censors. The work attempted by the Bureau embraces the whole range of University studies including History, Philosophy, Economics, Sociology, Mathematics, Physics, Chemistry, Botany, Zoology, Pedagogics, Law, Medicine, and Engineering. All the books required for the Intermediate and B. A. and LL. B. examinations have been translated and published. The Bureau is now actively engaged in the translation and publication of books required for the Faculties of Medicine and Engineering and for post-graduate studies in Arts and Science. 148 books had been translated and published by the end of 1339 Fasli, 71 were under translation, and 66 in the press. The Bureau is about to be re-organised and greater attention will be paid to the translation of scientific books.

The constitution differs in some respects from that of the older Indian universities.

The Council is the highest governing body of the University and practically performs most of the functions of the Government in British Indian universities. The Senate has the entire charge of the organisation of instruction in the University and the constituent colleges, the curricula of the examinations, etc., and consists of not less than 40 and not more than 70 members. The Syndicate is the Business Committee of the Senate and consists of not less than five and not more than seven members of the Senate. The Faculties which consist mainly of the Professorial staff are the Academic Committees of the Senate entrusted with the framing of the curricula and arranging for examinations and other matters.

When the Translation Bureau had prepared a sufficient number of books for the Intermediate Classes, the Osmania University College was opened on the 21st Mehir 1328 Fasli (the 28th August 1918) in the presence of a distinguished company consisting of the leading representatives of Hyderabad society. Fears were expressed that the College would not be able to attract students, but 90 applications for admission were received before it was opened and 52 more admissions were made later on. Mr. Syed Mahdi Husain Bilgrami (now Nawab Mahdi Yar Jung Bahadur), M.A. (Oxon.) and Mr. Syed Ross Masood (now Nawab Masood Jung Bahadur), B. A. (Oxon.), I.E.S., officiated as Principals of the College for a few months when a more permanent arrangement was made by the appointment of a whole-time Principal.

The College rapidly developed both as regards the strength of students and of the staff by the opening of the B. A. and Post-Graduate classes in subsequent years. The College started with 142 students on its rolls and in 1339 Fasli the number rose to 535. A staff of three Professors and ten Asst. Professors was originally sanctioned to meet the requirements of an Intermediate College, but in view of the opening of the B. A. classes in 1330 Fasli, a number of new appointments were created and subsequently by opening of various new departments and post-graduate classes, the staff was

further strengthened. The following table will show the strength of staff in 1330 Fasli and in 1339 Fasli :—

1330 Fasli	1339 Fasli
Principal	Principal
14 Professors	18 Professors
17 Asst. do	30 Asst. do
7 do do	2 do do
2 Demonstrators	(including Demonstrators).
	1 Professor
	1 Librarian

The authorities of the University have made every effort to make the College a model institution. It was not within their power to provide it with a permanent habitation at the very start. But they were fortunate in securing three large buildings in one of the cleanest quarters of the City which served the purpose admirably. On account of rapid expansion of the College, nine more buildings were rented from time to time. The University Library was established with an initial grant of Rs. 25,000 to which the munificent sum of one lakh was added subsequently and the annual grant was raised in 1330 Fasli from Rs. 4,000 to Rs. 6,000. It contains 17,592 English and 10,951 Oriental books, which are constantly being added to.

Provision for residence was made from the very outset and two hostels were attached to the College when it was first opened. The number is now five; one of which is reserved for post-graduates and another for Hindu students. Students were encouraged to engage in literary pursuits and for the purpose literary societies were established both in the College and the hostels. Athletics and physical culture are also encouraged and adequate arrangements have been made on a generous scale for all manly games and sports. An American specialist has been appointed as Director of Physical Culture who gives lessons in boxing also. Arrangements have also been made for the medical examination of students twice a year and a highly qualified medical officer has been appointed for the purpose.

The University became so popular within a short time that the authorities felt the need of opening Intermediate classes in the City High School and the Aurangabad High School in 1332 Fasli and at Warangal in 1336 Fasli and at Gulbarga in 1340 Fasli. Thus there were four Intermediate colleges of the University by the end of 1340 Fasli in addition to the main 1st grade College. Intermediate classes were also opened in the Zenana High School in 1333 Fasli and it was soon raised to the status of a first grade college by opening of the B. A. classes in 1335 Fasli. A College of Medicine was opened in Shahrewar 1336 Fasli (July 1927), an Engineering College and a College for the training of Teachers in 1338 Fasli (1929).

It may be noted here that, although Urdu is the medium of instruction in the University and English occupies a secondary position, its degrees have been recognised by the Government of India for the I. C. S. and other Competitive Examinations, and most of the Indian and British universities have either formally recognised its degrees or have admitted its students to higher courses on their own merits, and their record in these universities has been admirably good.

Active steps are being taken for the construction of University buildings. A very extensive site has been acquired and it is contemplated that the buildings should be of a unique character worthy of its illustrious founder. With this purpose in view two Engineers of the Public Works Department were deputed on a world tour to visit all the important university centres and to gather the necessary data.

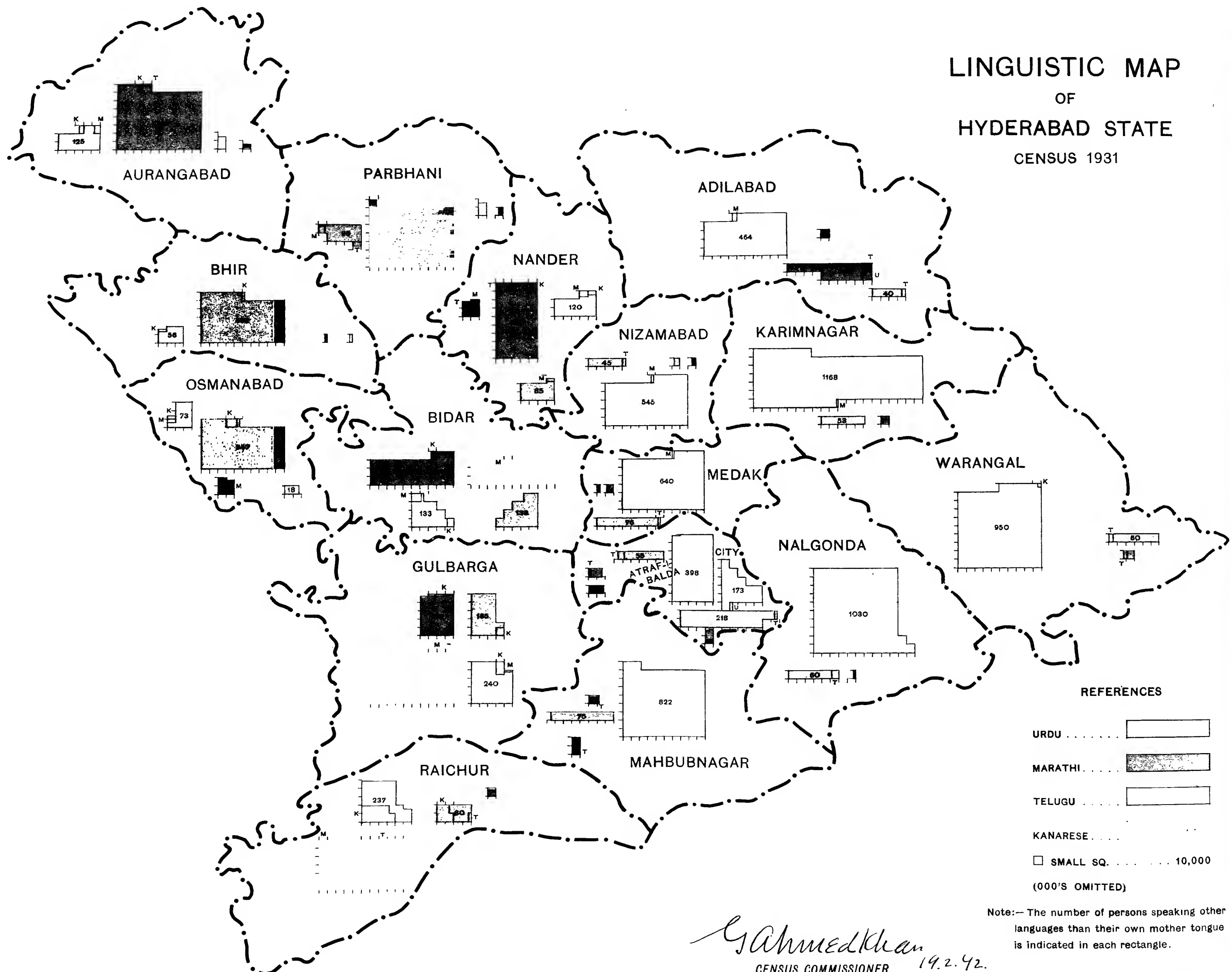
The Observatory which was established in 1908 by a Firman of His Exalted Highness the late Nizam was transferred to the control of the Osmania University in 1329 Fasli (1919). The principal equipment consists of two equatorial telescopes, an 8-inch photographic and a 15-inch visual refraction (both presented by the late Nawab Zafar Jung Bahadur) together with a Milne-Shaw Seismograph, a small transit instrument and Chronograph, and some other miscellaneous apparatus. The Observatory is one of the institutions participating in the great international undertaking of the "Carte-de-ciel" and has completed the measuring of the photographs in the section allotted to it,

viz. Decl. 17, to 23. The 15-inch telescope, erected about five years ago, is used for visual observations, specially for observing systematically variable stars with faint minima. A good working library has been formed, consisting chiefly of astronomical books and periodicals, and standard publications of observatories received by way of exchange. The principal publications of the Nizamiah Observatory are six volumes of the Hyderabad Astrographic Catalogue and a number of short papers in the leading Astronomical journals. The readings of the Seismograms are forwarded to Oxford for inclusion in the International Seismological Summary.

The Dairat-ul-Maarif was founded by the late Nawab Imad-ul-Mulk Bahadur (Syed Husain Bilgrami, c. s. 1.) and the late Mulla Abdul Qayyum Sahib in 1886 for the publication of rare books in Arabic. It commenced its work in 1890 with a grant of Rs. 500 per mensem from His Exalted Highness' Government. Subsequently in 1930 an endowment of one lakh of rupees was made over to the institution and in 1932 His Exalted Highness was graciously pleased to sanction an additional grant of Rs. 4 lakhs and this total endowment of Rs. 5 lakhs brings an annual income of Rs. 30,000.

The institution was placed under the control of the University on the sad death of Nawab Imad-ul-Mulk Bahadur on the 2nd Thir 1335 Fasli (the 7th May 1926—the 24th Shawwal 1344 Hijri). Nawab Sir Hydar Nawaz Jung Bahadur, Finance Member, Executive Council, is now the Chairman of the Executive Committee with whom the management rests and Nawab Mahdi Yar Jung Bahadur is the Secretary. The Committee is helped by a Literary Committee which assists it in selecting books for publication, etc. The staff consists of a Superintendent, an Assistant Superintendent and six Arabic scholars who edit the texts and correct proofs. They are helped in their work by the noted European Orientalist—Dr. Krenkow—who secures for the institution copies of rare books in the British Museum and other European Libraries; besides correcting texts, reading proofs, etc. The total number of Arabic books published by this institution is 63 but some of them are in four to twelve volumes. Its publications are in great demand not only in India but also in Egypt, Arabia, Afghanistan and Europe.

LINGUISTIC MAP OF HYDERABAD STATE CENSUS 1931



REFERENCES

- URDU
- MARATHI
- TELUGU
- KANARESE
- SMALL SQ. 10,000
(000'S OMITTED)

Note:— The number of persons speaking other languages than their own mother tongue is indicated in each rectangle.

Gahmed Khan
CENSUS COMMISSIONER. 19.2.42.

CHAPTER X.

LANGUAGE.

136. Statistical Reference.—Imperial Table XV in two parts and three subsidiary tables at the end of this chapter may be referred to for the Language statistics.

137. General Remarks.—The object of this chapter is to set forth the main statistics of the distribution of languages, to show how and under what circumstances these statistics were obtained, to estimate as clearly as possible the extent of their accuracy and to value and interpret the meaning of any important variations within the figures which the returns disclose.

The instruction given to the enumerator is to enter each person's mother-tongue and in the case of infants and deaf-mutes the language of the mother. With a view to ascertaining the extent of bilingualism a separate column was provided for entering in the language or languages habitually spoken by each person in addition to his or her mother-tongue in daily or domestic life.

The instruction, though clear, has not ensured an altogether correct return of the languages and dialects spoken in these Dominions. One source of error is the lack of precision on the part of the people themselves in describing the dialects spoken by them. Some of the dialects have no separate entity with definite boundaries. No index of languages and dialects was compiled for the guidance of the enumerator and therefore the returns are not without flaws. It may be stated that there has been no case brought to my notice of bias, communal or political, by which enumerators attempted to vitiate the schedules.

Of the twenty-one dialects listed in Part I of Imperial Table XV being spoken by people in these Dominions, some minor ones have been amalgamated with the parent-tongue by the Tabulation Office. A few others are mere names of the tribes who, in order to emphasize their own importance as separate entities, have given their clan names to the language they speak. For instance, "Pardesi" is a term applied to foreigners in a country and their language is a form of Eastern-Hindi; but they would like to have it called "Pardesi". Likewise Ghisadi, Katri and Nagari, numbering a few hundred each, speak Gujarati but have given their caste names for the names of their languages. Zoroastrians in India are known as Parsis and their language is Gujarati, but nine hundred of them have returned their language as "Parsi-Gujarati". Banjari, Kaikadi, Korvi and Waddari have been described to be the names of languages pertaining to Banjara, Kaikadi, Korva and Waddar castes. Koya and Chenchu have been returned as dialects. Koya is a variant derived from Koi, the name which the Gonds give to themselves, but it is not quite distinct from Gondi proper. Similarly the language spoken by the Chenchu tribe is called "Chenchu" but it is entirely Telugu. The Compilation Office has, therefore, in all the above-mentioned cases grouped the minor dialects under the appropriate major languages as detailed below :—

Minor dialects		Major languages
Pardesi	..	.. Eastern Hindi
Koya	..	.. Gondi
Ghisad	..	.. } Gujarathi
Khatri	..	.. }
Nagari	..	.. }
Parsi-Gujarati	..	.. }
Are	..	.. } Marathi
Goanese	..	.. }
Konkani	..	.. }
Panchal	..	.. } Rajasthani
Marwari	..	.. }
Kutchi	..	.. } Sindhi
Bondili	..	.. }
Hindi	..	.. }
Hindustani	..	.. } Western Hindi
Lodhi	..	.. }
Banjari	..	.. Lambadi
Kaikadi	..	.. } Erukala
Korvi	..	.. }
Waddari	..	.. }
Chenchu	..	.. Telugu

137. Languages spoken in the State.—Telugu, Marathi, Kanarese and Urdu are the four principal languages current in these Dominions. By the process of amalgamation referred to in the foregoing paragraph these languages claim more than a million speakers each.

Language	Speakers
Telug ..	6,972,534
Marathi ..	3,786,838
Kanarese ..	1,620,094
Urdu ..	1,507,272

They constitute 96 per cent. of the population as compared with 97 per cent. in 1921. Five dialects namely, Erukala, Gondi, Bhili, Lambadi and Pardhi have also been recorded as being spoken by tribes. Tamil, Gujarati, Panjabi, Rajasthani, and Western Hindi have been described as other vernaculars of India. Arabic and English are also spoken by some. The number of speakers of each language and their variation from time to time have been discussed later.

138. Telugu.—As a vernacular, Telugu is far more widely spread and has a greater number of speakers than any other main language of the State. It covers nearly half the area of these Dominions. The following statement shows the variation in the population of persons speaking Telugu in this State.

Year	Number	Per mille of Population
1881 ..	4,266,470	453
1891 ..	5,031,069	430
1901 ..	5,148,056	462
1911 ..	6,368,626	476
1921 ..	6,017,344	482
1931 ..	6,972,534	483

Although the number of speakers has increased during the decade, their proportion to the total population has not varied much. While Telangana population has increased by 16·0 per cent., Telugu speakers advanced by 17·7 per cent. But Telangas are not confined to the natural division called Telangana alone. The Marathwara districts, adjacent to Telangana, have a large representation of that language. Every fourth person in Raichur district claims Telugu as his mother-tongue. A fifth part of Gulbarga population, one in seven of Bidar and the same proportion in Nander are Telangas. In Osmanabad, Parbhani and Bir there is a sprinkling of Telugu speakers. Telangas have so deeply penetrated into the Marathwara that out of every ten thousand persons in the Marathwara, 1,147 are Telangas as compared with 1,117 in the preceding decade.

Karimnagar in comparison with other districts has no doubt a great number of Telangas *viz.*, 941 per mille of her population; but it is by no

means the largest as contrasted with the figures for the preceding census. Since 1911 the district has been losing ground. The same is the case with Mahbubnagar and Medak. The figures are compared below :—

Year				Per 10,000 of population of District		
				Karimnagar	Medak	Mahbubnagar
1931	..	..	..	9,409	8,459	8,655
1921	..	..	..	9,487	8,562	8,958
1911	..	..	..	9,490	8,861	9,089

The loss during the decade appears to be on account of emigration. For instance, the Karimnagar-born enumerated in other districts is one per cent. of her population which almost corresponds to the rate of decrease in the number of Telugu speakers during the decade. Telangas in the Hyderabad City, Atrai-Balda, Warangal, Nizamabad and Nalgonda have all diminished in number, probably due to emigration to Marathwara.

139. Marathi.—Marathi is the language spoken in the western half of Hyderabad and is the connecting link between Bombay and this State on the one side and the Central Provinces and Berar and Hyderabad on the other. It belongs to the southern group of Indo-Aryan vernaculars. The Marathi-speaking population has increased during the decade, as shown in the margin, but their proportion to the total population has declined for two reasons : one is the comparatively larger influx of Marathas into Telangana especially to the Adilabad district where Marathas represent 2,093 out of every ten thousand of population ; secondly, the penetration in larger numbers than at any time before of Telangas into the Marathwara. Bir among the Marathwara districts holds the predominant position in

Year.	Speakers	Per mille of Population
1931.	3,786,838	262
1921.	3,296,858	264
1911.	3,498,763	261
1901.	2,898,738	260

the matter of the Marathi language. It is numerically so, but as compared with the previous censuses Bir is retrograding as the following marginal figures indicate. A perceptible fall in the number of

Year	Per thousand of population
1931	872
1921	888
1911	899

Marathi speakers is also noticeable in Aurangabad, Nander, Parbhani and Osmanabad, which are distinctly Marathi districts and the cause: for such a steady decline are worth investigating. But there is one fact which is brought into relief ; it is that wherever Marathi speakers are diminishing in number there is a corresponding increase in the number of Telugu, Kanarese, and Urdu speakers. On the other hand, the predominantly Kanarese areas of Gulbarga and Raichur, as well as Bidar, show a distinct rise in the number of Marathi speakers. Marathas appear to be breaking away from their old moorings and drifting south and eastward.

140. Kanarese.—The habitat of Kanarese is Gulbarga and Raichur and to some extent Bidar. Sir George Grierson, K.C.I.E., I.C.S., in his "Linguistic Survey of India " says that, " the true centre of Kanarese speaking people is Mysore. The historic Carnatic was for the most part in the Deccan plateau above the Ghats. The language is also spoken in the south-east corner of the Bombay Presidency and occupies a strip of the coast between Telangana and Marathwara. Above the Ghats it stretches eastward into

the Nizam's Dominions and northward beyond the Kistna. The character used for writing and printing is closely connected with that employed for Telugu but the language itself possesses greater affinity to Tamil". The Kanarese speakers number 1,620,094, representing 112 per mille of population and their variation from decade to decade is as in the marginal table below. Though the Kanarese-speaking population has advanced

Year	Speakers	Per 1,000 of population
1931 ..	1,620,094	112
1921 ..	1,536,928	123
1911 ..	1,680,005	125
1901 ..	1,562,018	140
1891 ..	1,451,046	126
1881 ..	1,238,519	126

during the decade, its growth is not in proportion to that of the general population. The proportion as is shown in the third column has been increasingly diminishing since 1901. Gulbarga, which in 1911 claimed three Kanarese speakers out of every five persons inhabiting that district, has now one out of two. Raichur is also being steadily denuded of Kanarese speakers. Kanarese people are definitely moving northward for we find that Aurangabad, Bir, Nander and Parbhani have, during the past two decades, received appreciable additions to their Kanarese population. Their migration towards Telangana in small numbers is partly responsible for the decreases in their original home. They have doubled in Karimnagar and increased by 50 per cent. in Warangal. In Atraf-i-Balda, Kanarese speakers are now twice as many as in 1911.

141. Urdu.—The Linguistic Survey report says that as a *lingua franca* Hindustani grew up in the bazaar attached to the Delhi Court and was carried everywhere in India by the lieutenants of the Moghal Empire. It is, as a matter of fact, the result of the social, political and commercial intercourse of Indians with those Muslims who came from outside and settled down here. The Muslims, who came from outside, did not bring Urdu with them. This fact shows definitely that Urdu was "born" in India and it stands to reason that a language which comes into existence by the mutual intercourse of two races as Urdu has done cannot be expected to come into being at any particular place. It may naturally be expected that such a language would be evolved in all those places where mutual intercourse of the two races took place. It is believed to have "sprouted in India as green vegetation does in the rainy season." This is the reason why the speakers of Urdu are very widely distributed, not only over the Deccan but also over the whole of India. The number of persons whose mother-tongue is Urdu is 1,507,272 or 104 per one thousand of the population and their variation since 1881 is :—

Year	Speakers	Per mille of population	Muslims per 1,000 population
1	2	3	4
1931	1,507,272	104	106
1921	1,290,866	104	104
1911	1,341,622	100	103
1901	11,91,047	104	103
1891	1,198,382	104	98
1881	1,038,305	105	94

Urdu is not the mother-tongue of Muslims in the sense that Telugu is of Telangas, Marathi of Marathas or Kanarese of Kanadas. A close study of the figures in columns 3 and 4 of the statement above illustrates the point. There are Hindus (including Adi-Hindus) and Christians who have returned their mother-tongue as Urdu and, therefore, while the Muslim population represents 106 per mille of population Urdu is the mother-tongue of 104 out of a thousand persons. Among other communities we

find that there are 89,592 Brahmanic Hindus, 21,001 Adi-Hindus, 368 Jains, 1,400 Sikhs, 3,305 Christians, 3,261 Tribals and 234 others whose mother-tongue is Urdu. The language, as the medium of instruction at all stages of education, general and technical, and as one employed in official correspondence, has of late received considerable stimulus.

The metropolis is the largest centre of Urdu speakers. A little more than 46 per cent. of Hyderabad City population claim Urdu as their mother tongue. Eleven per cent. of the Atrai-Balda population and 10 per cent. of Medak claim Urdu as their mother-tongue. In other parts of Telangana the percentage ranges between four in Karimnagar to seven in Mahbubnagar. In Marathwara it varies :

Osmanabad	..	10 per cent. of district population
Parbhani	..	11 do
Nander ..	..	12 do
Aurangabad	..	13 do
Gulbarga ..	..	13 do
Bidar ..	..	15 do
Raichur	..	8 do
Bir ..	..	9 do

142. Minor Languages.—The following minor languages are spoken in these Dominions.

Erukala (Kaikadi)	..	by	13,974	Persons
Gondi ..	..	„	76,087	„
Bhili ..	..	„	9,619	„
Lambari (Banjari)	..	„	214,617	„
Pardhi ..	..	„	6,659	„

Lambaras are the most numerous of the tribes and during the decade the speakers of Lambadi have increased by 62 per cent. Such an abnormal increase is open to doubt. The figures for three decades are in the marginal statement.

LAMBADI		
Year		Speakers
1931	..	214,617
1921	..	132,624
1911	..	237,899

Considered in relation to the number of Lambadas, only 58 per cent speak Lambadi. It may be presumed that the remaining 42 per cent. returned Telugu as their mother-tongue, but only 19 per cent. of Lambadas are reported to be Hindu-Lambadas. The return for 1921 showed similar incongruity and the writer of the report explained it away by saying that nearly half the tribe has not returned the tribal language as the mother-tongue “due to their having returned themselves under other classes”. The Lambadi language is current very largely in Telangana, the districts of Warangal, Adilabad, Mahbubnagar, and Nizamabad being the principal areas. In Marathwara Parbhani alone has so much as one per cent. of her population speaking Lambadi.

Gondi is spoken by 76,087 persons out of 112,280 Gonds, or 68 per cent. It is said to have several dialects. Gondi has no written character or literature of its own; but portions of the Bible have been translated into Gondi, says Sir George Grierson, and “the language has been given an excellent grammar and vocabulary and reading-books from the pen of

Mr. Chenevix-Trench". The chief centre of Gondi is Adilabad district. The decennial figures are as in the left marginal statement below.

GONDI		
Year		Speakers
1931	..	76,087
1921	..	68,200
1911	..	73,939

number of speakers since 1911 as may be noted from the following marginal statement.

ERUKALA		
Year		Speakers
1931	..	31,974
1921	..	12,286
1911	..	10,161

either Gujarati or Rajasthani as their mother-tongue. The variation of the number during the decades is noted below :—

BHILI		
Year		Speakers
1931	..	9,619
1921	..	3,915
1911	..	7,012

Out of 69,158 Erukalas (Kaikadis included) only 46 per cent. have returned Erukala as their mother-tongue. The remainder have identified themselves with some other language. The speakers of Erukala and Kaikadi are found in Warangal, Adilabad, Mahbubnagar and Nalgonda districts of Telangana. There has been a steady rise in the

Bhili is the mother-tongue of 64 per cent. of Bhils. The dialect is said to belong to the central group of the inner sub-branch of an Indo-Aryan vernacular and may be looked upon as a bridge between Gujarati and Rajasthani, says the Linguistic Survey of India. Therefore it is probable that the remaining 36 per cent. of the Bhils have returned

Pardhi or Pahari is, as the name indicates, the language of a hill tribe. Of 12,638 Pardhis, 43 per cent. have been Hinduised and have not returned the tribal language as their mother-tongue and 53 per cent. speak Pardhi. They are largely found in Aurangabad, Nander and Parbhani districts.

The figures for the past two decades are given in the left marginal table.

PARDHI		
Year		Speakers
1931	..	6,659
1921	..	2,437

within the confines of Hyderabad City. Warangal, Adilabad and Medak have smaller numbers of Tamilians. The variation in the number of Gujarati, Panjabi, Rajasthani and Western Hindi speakers is shown below :—

143. Other Vernaculars of India.—Those spoken here are Tamil of the Dravidian family, Gujarati, Panjabi, Rajasthani and Western Hindi of the Indo-European family. Tamil claims 29,050 speakers, an increase of 37 per cent. during the decade and represents two per mille of population of the State. Sixty-two per cent. of Tamil speakers are found

Language					1931	1921	1911
Gujarati	..	..	..	..	33,915	16,793	15,060
Panjabi	..	..	..	..	4,560	725	3,414
Rajasthani	..	..	..	..	56,251	27,500	50,208
Western Hindi	..	..	..	..	66,458	25,985	37,814

Gujarati and Rajasthani speakers have almost doubled in numbers during the decade, while Western Hindi claims 155 per cent. increase. Gujaratis, being business men, are mostly found in the cotton tracts of the State and in the City of Hyderabad. Half the number of Panjabi speakers are in the Capital. Rajasthani is Marwari and Marwaris, like Gujaratis, are mainly met with in Marathwara districts and in the City of Hyderabad. They are also found in Telangana. In fact there is hardly a town where the thrifty denizens of the sandy regions of Rajasthan have not found their way to fortune, from the petty grocer's shop in the village to the most extensive

banking and broking business in large towns. Western Hindi is Sanskritised Urdu, and the number of speakers has risen by 76 per cent. during the past twenty years.

144. Foreign Languages.—Arabic is spoken by 3,172 as compared with 2,228 in 1921 and 5,683 in 1911. English is the mother-tongue of 13,819 persons, of whom 69 per cent. are in the Hyderabad City limits. English-speakers numbered 9,285 in 1921 and 8,843 in 1911, so that there has been a steady increase during the last twenty years. Other European languages such as Portuguese, French, Italian, Irish, German, etc., are spoken by 251 persons. They are either traders or Christian Missionaries.

145. Bilingualism.—For the first time an attempt was made to survey the extent of bilingualism in the State. It is to form an idea as to how many are conversant with languages other than their own. The importance of the subject is primarily geographical and ethnological in reference. For the purpose of examination, the four predominant languages, viz., Telugu, Marathi, Kanarese and Urdu have been selected. Part II of the table XV in volume II may be referred to for the numerical importance of the above languages in the State.

The following table shows the degree of prevalence of the various major languages as subsidiary :—

Language				Number	Males	Females
Kanarese	..	..	..	250,557	140,513	110,044
Marathi	..	..	..	136,897	81,237	55,160
Telugu	..	..	..	232,035	126,724	105,311
Urdu	..	..	..	450,773	325,720	125,053

Urdu is the most popular subsidiary language of the people. The figures, however defective, indicate that the language is making a rapid stride among all classes of people as the medium of communication. It enjoys official patronage and is therefore expected to become the *lingua franca* of the Hyderabad State. In addition to 1,507,272 persons, whose mother-tongue is Urdu, 450,773 have been returned as being conversant with the language. In other words, a little more than thirteen per cent. of the State population understand Urdu either as mother-tongue or as a subsidiary language. Excluding those whose mother-tongue it is, 3·5 per cent. speak Urdu. Telangana has 3·2 per cent. and Marathwara 3·8 per cent. of the respective population as Urdu speakers. In the City of Hyderabad, Urdu as a subsidiary spoken language commands 26 per cent. of the population, and among the districts, Parbhani has nearly 8 per cent., Raichur and Atraf-i-Balda 5 per cent. each, Adilabad and Gulbarga 4 per cent. each, Mahbubnagar, Aurangabad, Bir and Nander 3 per cent. each and the rest roughly one per cent.

Males are more conversant with Urdu than females. Of the total number of Urdu speakers, 28 per cent. are females. Outside the home women have very little contact with people speaking other languages and,

therefore, the need for learning them does not arise. The number of women as compared with men who speak Urdu is as shown in the marginal statement.

Mother-tongue	Urdu speakers	
	Men	Women
Telugu ..	126,836	54,654
Marathi ..	118,251	45,378
Kanarese ..	52,795	15,643
Gujarati ..	4,742	2,247
Rajasthani ..	9,338	3,707
Tamil ..	4,480	524
English ..	1,919	704
Gondi ..	217	10
Banjari ..	5,512	1,616
Erikala ..	395	159

Kanarese is the next most popular subsidiary language and nearly half the number of its speakers belong to the Telugu class, 28 per cent. to Marathi, 22 per cent. to Urdu and 7 per cent. to Banjari. Raichur and Gulbarga are the principal areas where Kanarese is so widely spoken as a subsidiary language. These two districts fall within the Carnatic territory and, therefore, it stands to reason that Kanarese should be known to others for social and business intercourse.

Telugu, as a subsidiary language, ranks third although it is spread over a wider area of the Dominions than any other tongue. It is spoken by 232,035 persons whose mother-tongue is other than Telugu. Of these, 30 per cent. are Kanarese people. There is, therefore, a marked degree of reciprocity between Telangas and Kanadas. Language is a great unifying force and the importance of such close understanding and neighbourliness between the two communities cannot be minimised. 21 per cent. of Telugu speakers belong to those whose mother-tongue is Urdu while 20 per cent. are Marathas and another 20 per cent. Banjaras.

Marathi is spoken by fewer people than Telugu. Telangas and Kanadas who live among Marathas understand their language. Out of 136,397 Marathi speakers, Kanadas represent 35 per cent., Telangas 31 per cent. and Urdu 23 per cent. Marathi, as a secondary language, is widely prevalent in Gulbarga and Bidar among the Kanadas in the former and Telangas in the latter district.

To summarise the bilingual results : of the Andhras, whose mother-tongue is Telugu, 2 per cent. speak Kanarese, one per cent. Marathi and 3 per cent. Urdu. Of the Marathas, one per cent. speak Telugu, 2 per cent. Kanarese and 5 per cent. Urdu. Four per cent. of Kanadas speak Telugu 3 per cent. Marathi and 4 per cent. Urdu. Three per cent. of the persons whose mother-tongue is Urdu speak Telugu, 4 per cent. Kanarese and 2 per cent. Marathi. The actual figures are :—

Mother-tongue	Number	Other Languages spoken			
		Urdu	Telugu	Marathi	Kanarese
Telugu	6,972,534	181,490	..	42,714	110,941
Marathi	3,786,838	163,629	46,414	..	70,627
Kanarese	16,20,094	68,438	69,609	48,430	..
Urdu	1,507,272	..	47,925	31,053	56,385

[Statement.

SUBSIDIARY TABLE I.— Distribution of total population by Language.

Language	TOTAL NUMBER OF SPEAKERS			Number per mille of population of State in 1931	Where chiefly spoken (District or Natural Division)
	1931	1921	1911		
1	2	3	4	5	6
Bhili	9,619	3,915	7,012	..	Aurangabad, Bir, Nander and Parbhani.
Erukala	31,974	12,826	10,161	2	Throughout the State.
Gondi	76,087	68,200	73,939	5	Warangal, Karimnagar, Adilabad, Aurangabad & Bir
Kanarese	1,620,094	1,536,928	1,680,905	112	Throughout the State.
Lambadi	214,617	132,624	237,899	15	do
Marathi	3,786,838	3,296,858	3,498,763	262	do
Pardhi	6,659	2,137	..	..	Hyderabad City, Atrai-i-Balda, Warangal, Medak, Nizamabad, M. P. Nagar, Aurangabad, Bir, Nander, Parbhani, Gulbarga, Osmanabad, & Bidar.
Telugu	6,972,534	6,017,341	6,368,626	483	Throughout the State.
Urdu (Western Hindi) ..	1,507,272	1,290,866	1,341,622	104	do
Bengali	195	45	..	..	Hyderabad City, Medak, Karimnagar, Nizamabad, & Aurangabad.
Eastern Hindi	540	6	6,609	..	Adilabad, Medak, Aurangabad, Bir, Parbhani & Bidar.
Gujarathi	33,915	16,793	15,060	2	Throughout the State.
Malayalam	270	164	..	..	Hyderabad City, Warangal, Adilabad, Medak, Aurangabad, Nander, Gulbarga, and Bidar.
Oriya	55	240	..	..	Hyderabad City, Warangal, Medak and Bir.
Punjabi	4,560	725	3,414	..	Hyderabad City, Atrai-i-Balda, Warangal, Karimnagar, Adilabad, Nizamabad, Aurangabad, Bir, Nander, Parbhani, Gulbarga, Osmanabad & Bidar.
Pashto	320	131	786	..	Hyderabad City, Medak, Aurangabad, Bir, Nander, Gulbarga, Osmanabad and Bidar.
Rajasthani	56,251	27,500	59,208	4	Throughout the State.
Sindhi	764	49	..	..	Hyderabad City, Warangal, Karimnagar, Adilabad, Medak, Aurangabad, Bir, Nander, Parbhani, Gulbarga, Osmanabad, Raichur and Bidar.
Tamil	29,050	21,168	32,425	2	Throughout the State except Osmanabad.
Western Hindi	66,358	25,985	..	4	Throughout the State except Karimnagar.
Minor Indian Languages ..	623	5,038	..	..	..
Arabic	3,172	2,228	5,683	..	Throughout the State.
Persian	282	141	..	..	Hyderabad City, Medak, Aurangabad, Nander, Osmanabad, and Bidar.
Minor Asiatic Languages ..	29	29	..	..	Hyderabad City, Karimnagar and Raichur.
English	13,819	9,285	8,843	1	Throughout the State.
Other European Languages ..	251	51	146	..	Hyderabad City, Warangal, Aurangabad & Raichur.

SUBSIDIARY TABLE II.—Distribution by language of the population of each District.

District and Natural Division	NUMBER PER 10,000 OF POPULATION SPEAKING							
	Urdu	Telugu	Marathi	Kanarese	Gondi	Lambadi	Other State languages	All other languages
1	2	3	4	5	6	7	8	9
STATE ..	1,044	4,830	2,623	1,112	53	149	33	146
Telangana ..	911	8,191	331	88	99	231	33	116
Hyderabad City ..	4,674	3,714	350	75	..	8	24	1,155
Atraf-i-Balda ..	1,115	7,954	358	398	..	118	15	33
Warangal ..	543	8,496	122	3	222	484	57	73
Karimnagar ..	426	9,409	77	2	8	59	6	13
Adilabad ..	545	6,083	2,093	137	644	347	47	104
Medak ..	1,031	8,655	116	72	..	45	15	66
Nizamabad ..	734	8,748	134	92	..	212	14	66
Mahbubnagar ..	775	8,459	126	208	..	335	70	27
Nalgonda ..	544	9,083	32	8	..	275	35	28
Marathwara ..	1,191	1,140	5,140	2,257	2	59	33	178
Aurangabad ..	1,329	174	7,839	67	11	24	116	440
Bir ..	894	73	8,721	35	2	83	15	177
Nander ..	1,181	1,668	6,241	528	..	97	61	224
Parbhani ..	1,106	162	8,301	59	..	108	12	242
Gulbarga ..	1,354	1,958	1,634	4,934	..	27	29	74
Osmanabad ..	1,057	260	7,912	536	..	28	13	194
Raichur ..	853	2,534	120	6,384	..	52	6	58
Bidar ..	1,585	1,531	3,749	2,985	..	76	7	67

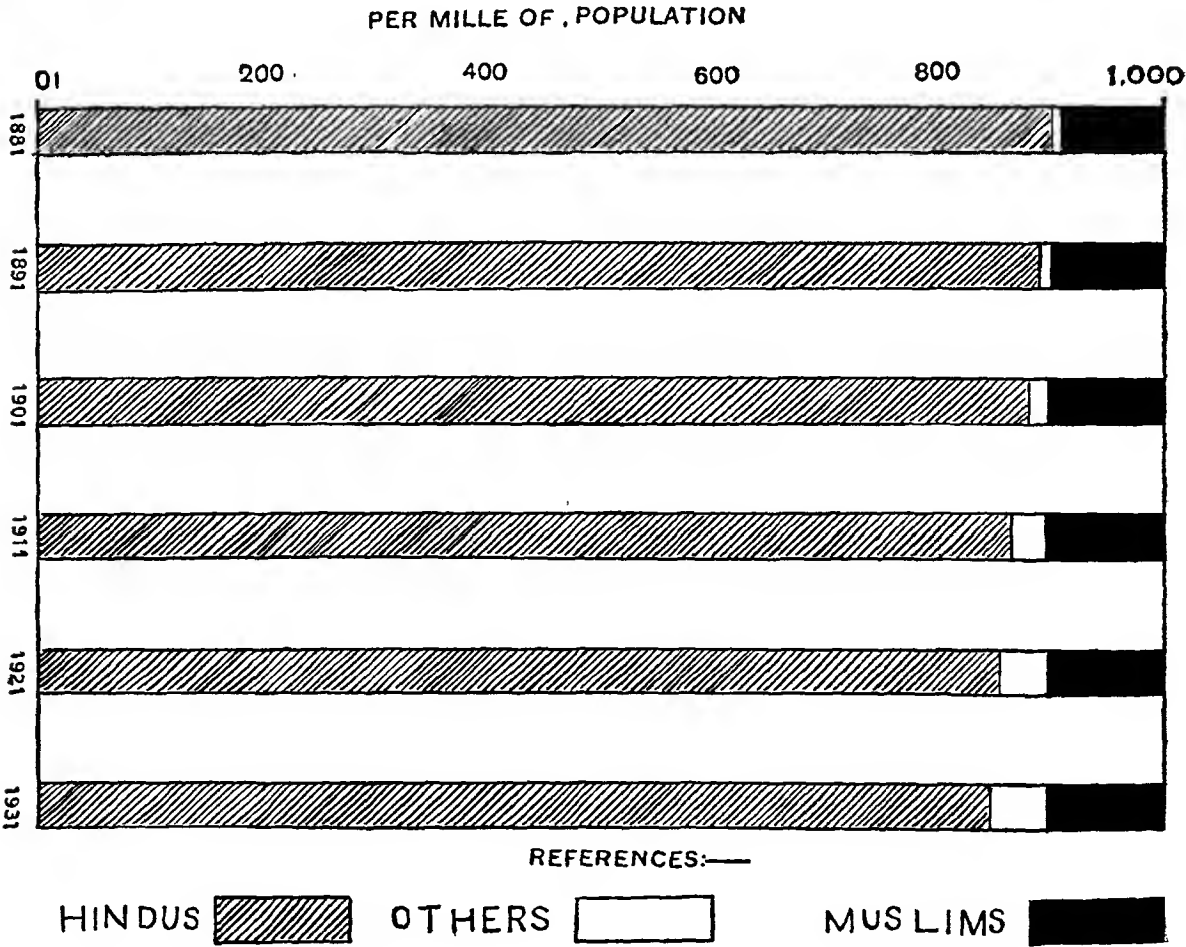
SUBSIDIARY TABLE III.— Comparison of Caste and Language Tables.

Tribe						Strength of Tribe (Table XVII)	No. speaking tribal Language, Table XV
Bhili ..	..	..	..	..	..	15,052	9,619
Erukala ..	..	..	..	..	..	59,172	31,974
Gondi ..	..	..	..	..	..	113,280	76,087
Lambadi ..	..	..	..	..	..	300,466	214,617

148. General distribution of the population by Religion.—The general distribution of the people by religion at this and the previous censuses together with their proportion to the general population is shown below :—

Religion				Population		Per mille of popula- tion	
				1931	1921	1931	1921
Hindus	..	..	..	12,176,727	10,656,453	844	855
<i>Brahmanic Hindus</i>	..	..	..	9,699,615	8,316,761	672	667
<i>Adi Hindus</i>	..	..	..	2,473,230	2,338,989	171	188
<i>Aryas</i>	..	..	..	3,700	545	..	..
<i>Brahmos</i>	..	..	..	182	258	..	..
Jains	..	..	..	21,543	18,584	..	1
Muslims	..	..	..	1,534,666	1,298,277	106	104
Christians	..	..	..	151,382	62,656	11	5
Zoroastrians	..	..	..	1,784	1,490	1	1
Buddhists	..	..	..	52	10		
Jews	..	..	..	27	4		
Sikhs	..	..	..	5,178	2,745		
Animists (Tribal)	..	..	..	544,789	430,748	38	34

The proportional strength of the different religions in the districts is illustrated in a coloured map annexed to the Report and the variation of the major religious communities from decade to decade is indicated in the diagram below.



149. Animism.—As has been stated in the beginning of this chapter the enumerator was instructed to show for every person the religion which he claimed, but the record of Animism was an exception to the rule ; because Animists have no idea to which religion they belong. Animism is the pri-

mitive religion, the religion of the illiterate people of the rudest culture. By it one understands that gods are either ghosts or shadows of men. As Risely puts it in his book, "The People of India," "the Animist worships and conciliates a shifting, shadowy company of unseen powers or tendencies making for evil rather than good—powers which reside in the primeval forest, crumbling hills, rushing river, spreading tree, which gives its spring to the tiger, its venom to the snake, which generates jungle fever and walks about in the terrible guise of cholera, small-pox, etc." A clear conception that spirit-worship is a religion and that that religion is distinguished from others by the word Animism, the primitive man cannot be expected to have. So the enumerator was required to state in column "Religion" the name of the tribe. This method, designed to separate Hindus from Animists, has been in vogue since 1891 but it is by no means without flaws. For instance, Banjaras and Pardhis are tribes and their religion is not on all fours with that of the Chenchus, one of the unsophisticated tribes in the forest regions of Amrabad or of Gonds in the Adilabad district. Gonds are very largely permanent settlers in the plains and have not been impervious to influences from without, resulting in changes in customs, beliefs and the material arts of life. Aboriginal tribes coming under Hindu influence, are prone to adopt Hindu ideas and prejudices and take part in Hindu festivals and thus the difference between the aborigines and their Hindu neighbours as regards social customs and religious observances gradually fades away and they ultimately come to be regarded as Hindus. To instance the case of the Chenchus, who are believed to be one of the purest of aborigines, in the Amrabad Hills, I have had occasion to study their conditions of life and have reason to believe that the tribe is moving fast towards Hinduism. Hindu cowherds have access to the abode of this tribe and the path of Hindu pilgrims to Sirsalam, on the other side of the Kistna, lies across the hills. The pilgrims engage Chenchu men as burden-bearers. Itinerant minstrels and mendicants also visit the outlying Chenchu villages. At harvest time some Chenchus go down the hills for labour. Such frequent means of contact with Hindus in the plains have made the Chenchus copy some of the social customs and religious observances of their civilised brethren. The vermilion mark on the forehead, a distinct insignia of a caste Hindu, the use by women of strings of glass beads around the neck and glass bangles for the wrists and the worship of Lingam are some of the unmistakable signs of social and religious evolution. The primitive mind is as receptive as that of the Adi-Hindu or Brahmanic Hindu of modern conditions. It is a silent but sure process of evolution and, as Sir Edward Gait remarks in his All India report for 1901, "the practical difficulty is to say at what stage a man ceases to be an Animist and becomes a Hindu." Therefore, as time goes on, the procedure of drawing a line of demarcation between Animists and Hindus would serve no useful purpose. Animism is the ante-chamber of Hinduism.

The tribes who come under the category of Animists are given below. They number altogether 544,789 or 38 per mille of population as compared with 34 in 1921.

Tribes						Total	Males	Females
Andh	..	..	..	..	..	6,100	2,800	3,300
Bhil	..	..	..	..	..	15,052	7,551	7,501
Chenchu	..	..	..	..	..	2,264	1,090	1,174
Erukala (Kaikadi)	..	..	..	..	..	59,172	32,002	27,170
Ghisadi	..	..	..	..	..	2,171	1,090	1,081
Gond	..	..	..	..	..	113,280	57,048	56,232
Koya	..	..	..	..	..	33,638	18,217	15,421
Lambadi (Banjara)	..	..	..	..	..	300,466	153,856	146,610
Pardi	..	..	..	..	..	7,172	3,833	3,339
Pindhari	..	..	..	..	..	1,246	671	575
Unclassified minor tribes	..	..	..	..	..	4,228	2,431	1,797
Total						544,789	280,589	264,200

The Animists now represent nearly 4 per cent. of the total population as compared with 3 a decade ago and 2 in 1911. In the two earlier decades, enumeration does not appear to have been made carefully, as the marginal statement shows.

	Per mille of population
1891 ..	2
1901 ..	6
1911 ..	21
1921 ..	34
1931 ..	38

In this connection it is of interest to note that Hinduising influences are silently at work among the Animists and a steady stream is flowing into the main river of Hinduism. From among Pardhis and Banjaras (Lambadis) 5,466 and 70,936 persons respectively have been returned as Hindus as compared with 4,091 and 59,161 in 1921.

Warangal and Adilabad districts have respectively 26 and 19 per cent. of Animists. Karimnagar, Medak, Nander, Parbhani and Gulbarga have lost by 24, 37, 3, 34 and 14 per cent. respectively as compared with the preceding decade, while an increase is noticeable in the following places :—

	Per cent.
City	404
Atraf-i-Balda	87
Warangal	21
Adilabad	17
Nizamabad	92
Mahbubnagar	85
Nalgonda	106
Aurangabad	124
Bir	21
Osmanabad	300
Raichur	18
Bidar	14

On account of the road and building work which was in progress in the City at the time, a large influx of Banjara labourers took place : hence 404 per cent. increase. Temporary movements during the harvesting season may also account for the presence of an increased number of tribal population in some of the other districts, notably Osmanabad, Aurangabad and Nalgonda. They being nomads, men, women and children move with bag and baggage, to the field of labour. Males preponderate in all districts.

150. Hinduism.—Hinduism in its essence is the religion of the original Aryan immigrants into India, as contained in the Vedas. The vitality of the religion is preserved by the social institution of caste.

151. Adi-Hindus.—The agitation of the depressed classes for separate treatment had been in progress when the census started. The Adi-Hindus Social Service League of Hyderabad desired me by letter to consolidate the several castes into Adi-Hindus. At the same time the Adi-Hindu Sabha of Delhi had furnished the Census Commissioner for India with a list of as many as 128 castes and requested him to show them as Adi-Hindus “by religion”; but he was not prepared to accede to the request on the ground that it was open to the individuals themselves to return whatever religion they chose. He, however, referring to the Imperial Table XVI “Religion,” suggested that “Figures of Aryas and Brahmos may kindly be given, if possible, and should be shown as a sub-head of Hindu, *vide* standard form for Table XVI. and that Adi-Hindus should in any case be similarly treated and included in the Hindu total.”

Hence separate treatment of Adi-Hindus, who, in the previous census were called “civilised animists.” The castes differently grouped are:—

Dhers	1,076,539
Madigas	1,281,092
Minor castes	115,599

Adi-Hindus number 2,473,230 distributed over all the districts. representing 171 as compared with 188 in 1921 per mille of the total population. The cause of the decrease is not far to seek. With the entrance to the sacred precincts of Hinduism blocked and with no facilities for social advancement, they embrace Islam or Christianity which, without let or hindrance, leads them to a state of social, religious and political emancipation, which Hinduism denies to them. Christian Missions alone have had accretions from Adi-Hindus during the decade to the tune of forty thousand. But it may also be noted here that of late there has been a distinct awakening among Adi-Hindus as to their real position from the view-point of religion. Their claim to the full rights and liberties of Hinduism have come to be recognised by a progressive section of unorthodox Hindus who have offered to label them with a new nomenclature, viz., Kshatrias. Such a conciliatory attitude has in all probability influenced some of the socially depressed but economically advanced Adi-Hindus to cross the borderland and enter the domain of Hinduism proper.

152. Brahmanic Hindus.—We have already separately dealt with the Animists and Adi-Hindus and shall now take up the other main section



Census Commissioner and Tahsildar of Kinwat having a footbath in the Hot Spring at Unak Deo near Mahur, a place of Pilgrimage.

of Hindus called Brahmanic Hindus. They are those who acknowledge the



Mahur Hindu Temple.

supremacy of the Brahman and his omnipotence in social and religious matters. They represent 672 as against 667 per mille in 1921 of the population. The increase is too insignificant to need comment. 52 per cent. of them are in Telangana districts and the rest in Marathwara. Karimnagar has the largest number of Brahmanic Hindus, representing nine per cent. of the total. In Marathwara, Gulbarga is a stronghold of this class of Hindus.

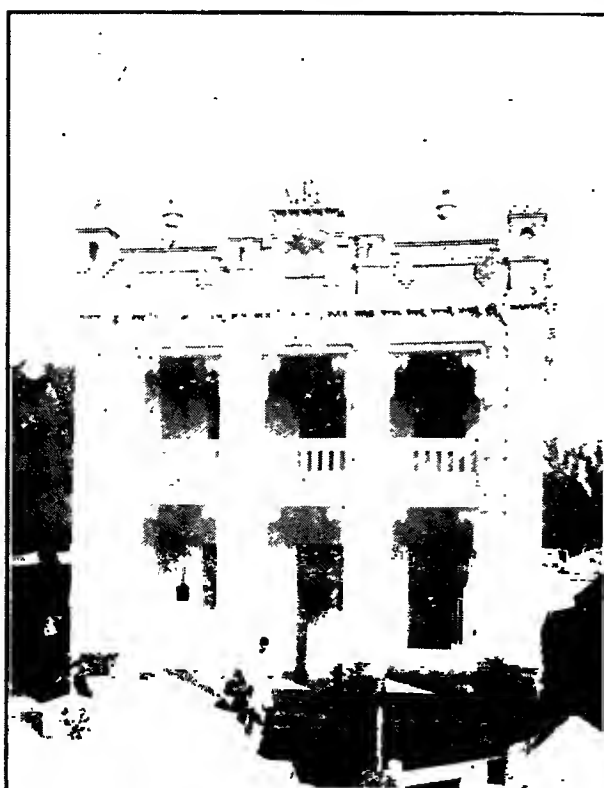
153. **Arya Samaj.**—Arya Samajists differ from Brahmanic Hindus in certain important respects. They are social and religious reformers. They



Arya Samaj Mandir, Hyderabad.

number 3,700 in all, males and females being in equal proportion. In the previous Census 545 (268 males and 277 females) were returned as Arya Samajists. The Arya Samaj is thus found to have made headway during the decade. Periodical meetings are held for the furtherance of the Samaj ideas, and recruits are drawn from educated classes. Thirty per cent. of these are found in the Parbhani district. Nearly 400 are in Hyderabad City and none at all in Osmanabad. They also make special efforts to reconvert converts from Hinduism to other religions while other religionists by birth are also occasionally converted.

154. **Brahmo Samaj.**—The Brahmos are another class of protestant

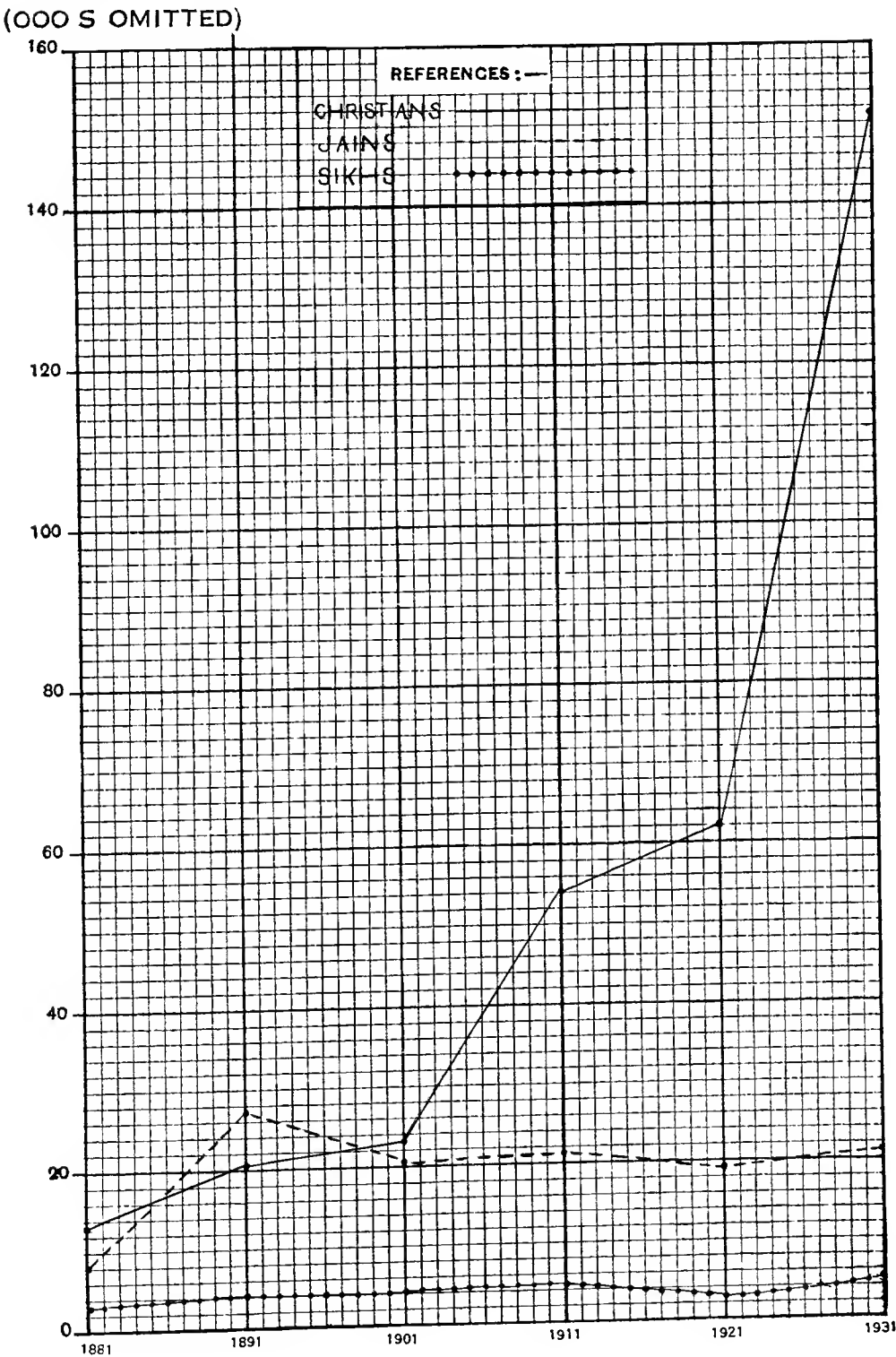


Brahmo Mandir, Hyderabad.

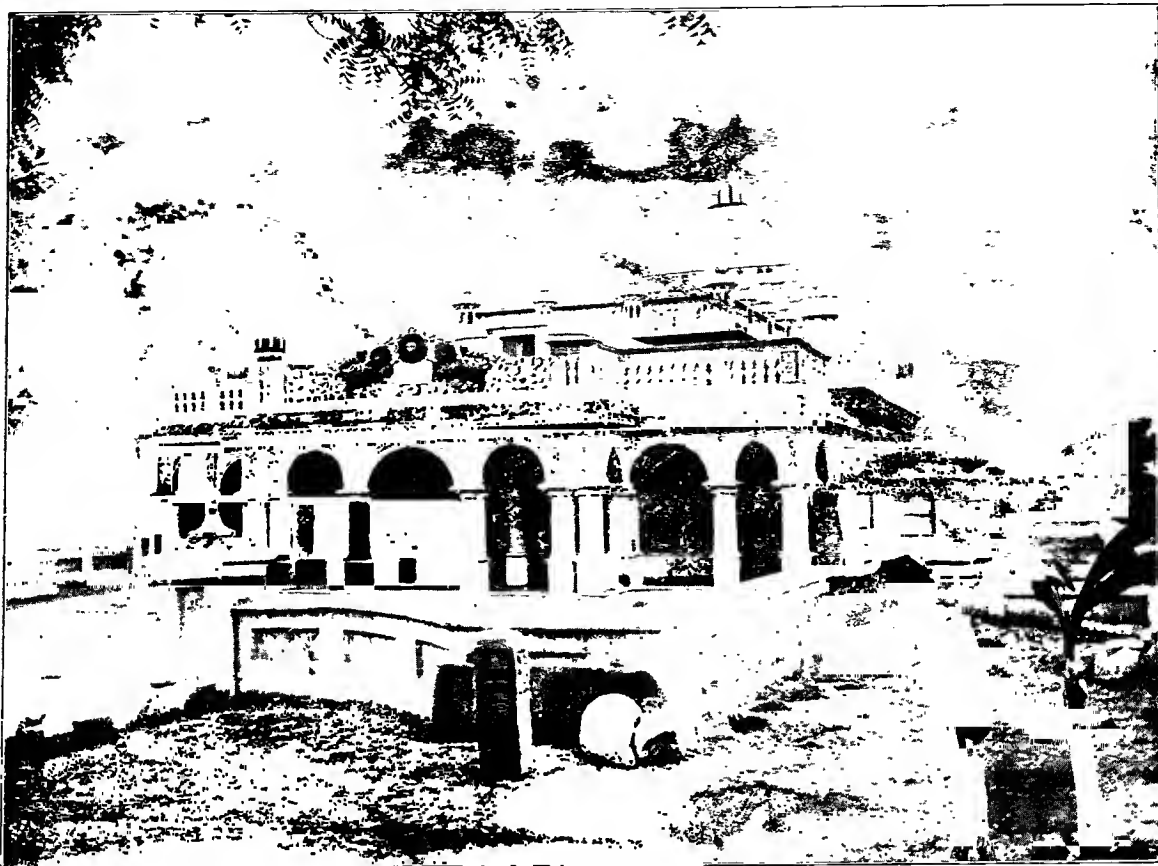
Hindus, who would not submit themselves to be bound by the fetters of Brahmanic orthodoxy. At the beginning, the Samaj had many admirers as it professed to get inspiration not only from Hindu works but also from other scriptures and diffused enlightened ideas on social matters; but such admirers and sympathisers would not renounce Hinduism and declare themselves to be Brahmos. Nor is there any agency for missionary work in the rural parts: hence the number is falling off and very nearly all the Brahmos are in towns. Except 19 in Parbhani and 10 in Raichur, the rest are equally distributed in Hyderabad City and Karimnagar, the total being 182 as compared with 258 in the previous decade.

Among minor religions the principal are Jainism, Sikhism and Christianity. The variation of the number professing each religion is shown in the chart overleaf :

Variation of Jains, Sikhs & Christians since 1881.



155. **Jainism.**—Jainism, which is indigenous to India, with tenets different from those of Hinduism, and with its own places of pilgrimage, temples, priests and literature, claims 21,543 votaries, an increase of 16 per cent. during the decade. Jains represent two per mille of the total population in the State. A large majority of Jains are Marwari immigrants



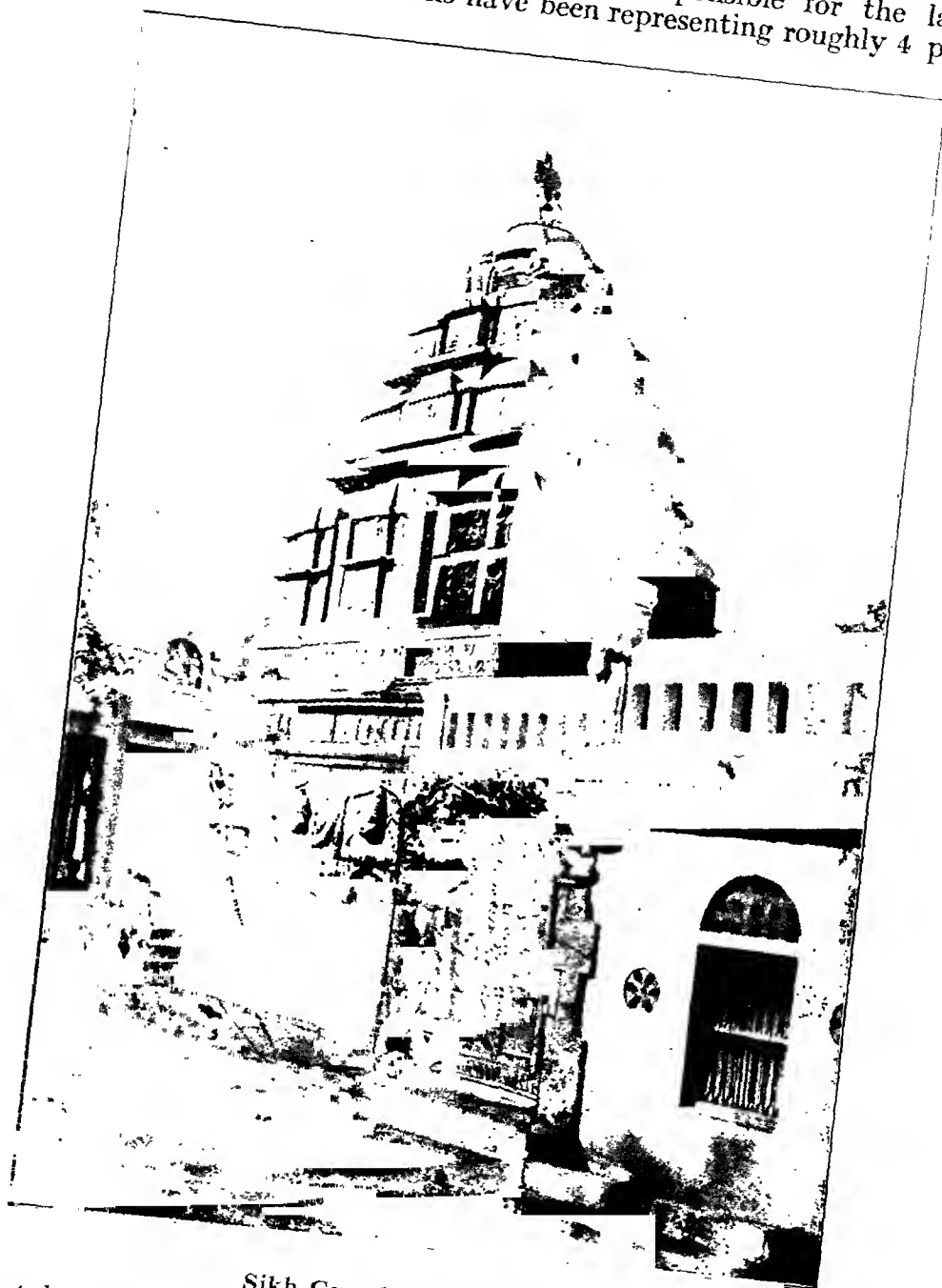
Pictorial Hyderabad.

Jain Temple at Kalpak, Warangal District.

engaged in banking and mercantile pursuits. On account of their growing interest in agriculture and in the cotton trade, ninety-two per cent. of them are found in Marathwara, the main cotton-growing tract, Aurangabad alone containing nearly a fourth of the total number. A number of them leave their wives and children at home which they visit periodically, and therefore there are only 88 females for every 100 males. Their variation from decade to decade per ten thousand of population is illustrated in the following table :—

Year			Total	Males	Females
1931	..	..	21,543	11,456	10,087
1921	..	..	18,854	9,852	8,732
1911	..	..	21,026	11,032	9,994
1901	..	..	20,345	1,0772	9,573
1891	..	..	27,845	14,966	12,870
1881	..	..	8,521	4,450	4,017

Sikhism.—The number of persons professing Sikhism at the present Census is 5,178 as compared with 2,745 in the previous decennium, an increase of 88 per cent. Apparently immigration is responsible for the large rise during the decade. The Sikhs have been representing roughly 4 per 10,000



Sikh Gurudwara, Nander.

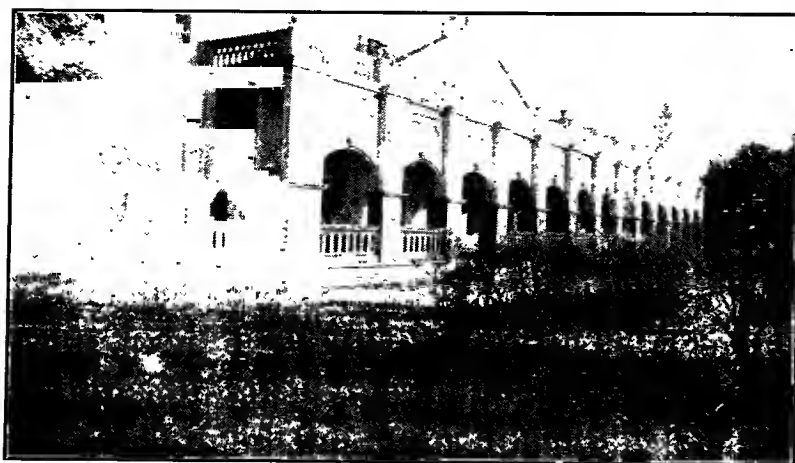
Pictorial Hyderabad.

of the total population except in 1921, when the proportion was only two. In Nander, which is the resting-place of the last Guru, Nanak, 36 per cent. of Sikhs are found. Men of the ages of 20-40 are more numerous now than in the previous decade due to immigration. In Hyderabad City a thousand and two have been enumerated. The ratio of males to females is 100 to 69 in the State and 100 to 45 in the City of Hyderabad.

VARIATION OF SIKH POPULATION SINCE 1881.

Year	Total	Male	Female
1931	5,178	3,064	2,114
1921	2,745	1,539	1,206
1911	4,726	2,643	2,083
1901	4,335	2,610	1,725
1891	4,637	2,556	2,081
1881	3,664	2,057	1,607

156. Zoroastrianism.—A rise of 20 per cent. in the number of Zoroastrians has occurred during the



Parsi Agyari (Fire Temple) Secunderabad.

It may be the result of natural growth and immigration. There are 91 females for every 100 males. The community is well organised with a Panchayat, to which all social matters are referred, priests to minister to their spiritual needs,

schools for children and dispensaries and dharmasalas.

157. Others.—Buddhists number 52, of whom 38 are in Hyderabad City, ten in Raichur and two in Adilabad and a like number in Bidar. As compared with the preceding decennium the present number shows an increase of 42. They are composed of an equal number of males and females.

158. Islam.—Muslims represent nearly eleven per cent. of the total population of the State and have, since the previous decade, increased by 18 per cent. Of the total Muslims (1,534,666), 44 per cent. live in Telangana and 56 per cent in Marathwara. Twelve per cent. of the total or 28 per cent. of the Telangana Muslims are found in the City of Hyderabad, and about half

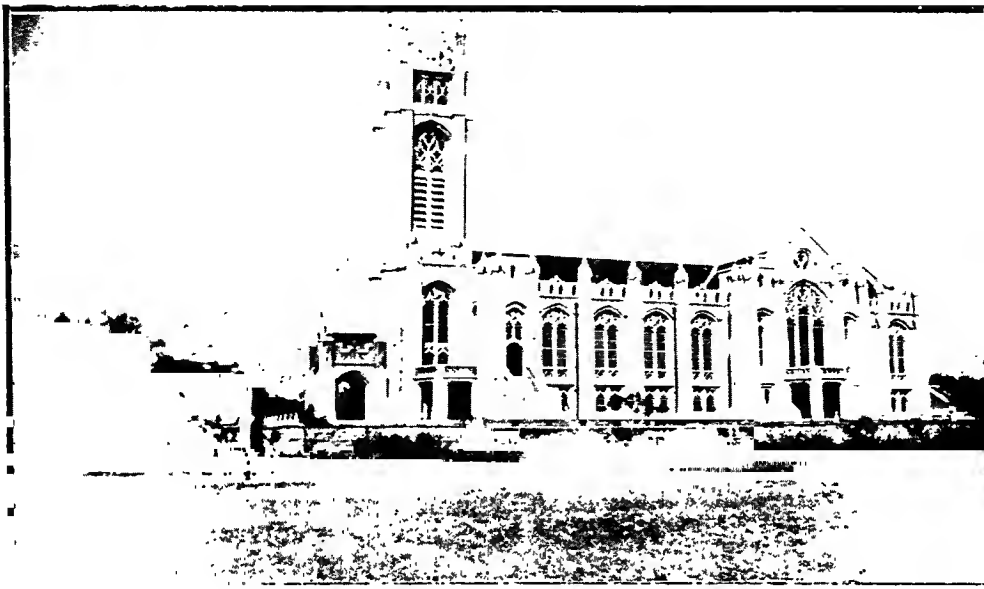


Mosque at Public Garden Hyderabad.

Pictorial Hyderabad

the number of Marathwara Muslims live in Aurangabad, Gulbarga and Bidar, the three districts which are intimately associated with the early history of the Muslim conquest and supremacy in the Deccan. For every hundred males there were 97 females in 1881, 95 in each of the three succeeding decades and there are 94 in the present Census. The disparity is noticeable in the City of Hyderabad, where the female population has not increased in the same proportion as the male. The ratio of 100 males to 86 females in the City is evidence of the presence of up-country men as business men and Government servants, leaving at home their women-folk.

159. Christianity.—Under this head Christians of all races and sects have been shown. At the time of enumeration the instruction was to enter the sects as well; but subsequently the Census Commissioner for India desired to have the figures analysed into four groups only, viz., Roman Catholics, Romo-Syrians, other Syrians and “Others.” The word “Syrian” stands for a denomination of Protestant native Christians of Travancore State.



Wesleyan Methodist Church, Medak.

The number of Christians enumerated is 151,382 or 142 per cent. more than in the previous decade. The variation from census to census is illustrated in the following table :—

Year					Total	Males	Females
1931	..	..	..	..	151,382	79,444	71,938
1921	..	..	..	..	62,656	33,139	29,517
1911	..	..	..	..	54,296	29,495	24,801
1901	..	..	..	..	22,996	12,832	10,164
1891	..	..	..	..	20,429	11,630	8,799
1881	..	..	..	..	13,614	7,972	5,642

83 per cent. of the Christian population are concentrated in Telangana districts, of which Warangal claims the largest number, followed by Nalgonda, Medak, Hyderabad City, Nizamabad and Karimnagar. Aurangabad District is the largest Christian centre in Marathwara.

Racially, 1·7 per cent. of Christians are of European and other foreign nationalities, 2·2 per cent. are Anglo-Indians and 96·1 per cent. Indian. The variation of each class from time to time is described below :—

Races	1931	1921	1911	1901	1891	1881
European and Allied Races ..	2,627	3,690	5,383	4,347	5,261	4,016
Anglo-Indians ..	3,370	2,237	3,004	3,292	2,507	1,956
Indian Christians ..	145,385	56,729	45,909	15,357	12,661	7,642

160. Roman Catholics:—The community of Roman Catholic Christians are scattered all over the State. The exact date of the establishment of the Roman Catholic Mission or of the actual number belonging to that section is not available. In 1881 they numbered 6,436, of whom Indians were 4,443. In 1911 the total community was reckoned to be 18,473, of whom 16,322 were Indians, and in the present Census 21,259 Roman Catholics have been returned; so that during the decade this limb of the Christian body has not grown as rapidly as the other. Dr. D. Vismara, the Roman Catholic Bishop of Hyderabad, in a letter addressed to me, says that they had no active propaganda during the decade and that the increase of 6,125 since 1921 “is due to the natural multiplication and the immigration of some Reddies and Togatas.”

Romo-Syrians are none, and other Syrian Christians are seventeen, who are all immigrants from Travancore State.

161. Protestants.—The term “Others” refers to Protestants of the Anglican communion, Baptist, American Methodist, Wesleyan Methodist, Presbyterian and other Churches, numbering altogether 130,106 or 86 per cent. as against 73 per cent. In 1921 of the total Christian community. The phenomenal rise in the number of Protestant Christians during the decade from 45,843 to 130,106 is due to the activities of the Dornakal Mission of the Anglican Communion and the English Wesleyan Methodists with their headquarters at Medak. The Dornakal Mission is operating in Warangal and Nalgonda districts among Malas and Madigas of the Panchama community and also among Kammas, Reddies, Domaras, Waddars and Erukalas. The number of converts from these sources during the decade is reported to be 3,415. The English Wesleyan Methodists have during the decade made immense strides, extending their sphere of work to many new areas in Telangana. The new additions in the decade made to the fold of 40,000 in 1921 number 41,896 of whom 35,619 are from the untouchables (Malas and Madigas) and the rest from Kapus, Weavers, Fishermen, Shepherds, Gonds, Dhobies, Potters and other Sudra castes as the following list shows :—

Castes					Number	Adults	Children
All Castes	..	..	..	..	41,896	21,550	20,346
Malas	..	..	..	..	21,763	..	..
Madigas	..	..	..	..	13,856	..	..
Gonds	..	..	..	..	305	..	..
Brahmans	..	..	..	..	7	..	..
Kapus	..	..	..	..	2,948	..	..
Fishermen	..	..	..	..	730	..	..
Weavers	..	..	..	..	966	..	..
Dhobies	..	..	..	..	282	..	..
Potters	..	..	..	..	146	..	..
Shepherds	..	..	..	..	317	..	..
Barbers	..	..	..	..	93	..	..
Lambadas	..	..	..	..	37	..	..
Other Hindus	..	..	..	..	446	..	..

Towards the end of the decade the Wesleyans and Anglicans had been holding conferences for an organic union of their churches with the South India United Church.

162. Places of worship.—In conclusion it is interesting to note the number of places of worship of the principal religions. There are in the Dominions 31,373 temples and mandirs, 5,191 mosques and 110 churches of which 519, 563 and 22 respectively are in the City of Hyderabad.

SUBSIDIARY TABLE I.—General Distribution of the Population by Religion.

Religion and Locality	Actual number in 1931	Proportion per 10,000 of Population in variation per cent, (+) Increase (—) Decrease											Net variation 1881—1931
		1931	1921	1911	1901	1891	1881	1921—31	1911—21	1901—11	1891—01	1881—91	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Hindu (State) ..	12,176,727	8,435	8,554	8,693	8,860	8,941	9,033	+ 14·3	— 8·3	+ 17·7	— 4·3	+ 15·9	+ 36·9
Telangana ..	6,344,870	8,399	8,565	8,615	8,915	8,985	9,053	+ 15·4	— 0·6	+ 17·2	+ 3·9	+ 17·0	+ 39·8
Marathwara ..	5,831,857	8,489	8,523	8,771	8,786	8,897	9,012	+ 13·1	— 2·8	+ 18·3	— 11·3	+ 15·0	+ 35·5
2. Muslim (State) ..	1,534,666	1,063	1,041	1,032	1,037	987	940	+ 18·2	— 5·9	+ 19·4	+ 1·5	+ 22·0	+ 65·7
Telangana ..	679,322	899	892	931	946	921	915	+ 18·8	— 5·2	+ 19·1	+ 7·6	+ 18·9	+ 75·1
Marathwara ..	855,344	1,243	1,201	1,136	1,144	1,047	964	+ 17·7	+ 5·7	+ 19·7	— 3·1	+ 23·1	+ 58·9
3. Animist (State) ..	544,789	377	345	214	59	25	..	+ 26·5	+ 61·2	+ 337·4	+ 124·2	..	..
Telangana ..	399,061	528	459	382	101	55	..	+ 35·5	+ 20·2	+ 361·2	+ 91·3	..	..
Marathwara ..	145,728	212	225	43	19	..	..	+ 6·9	+ 423·2	+ 198·9	..	..	..
4. Christian (State) ..	151,382	105	50	40	21	18	14	+ 141·6	+ 15·4	+ 136·1	+ 12·5	+ 50·0	+ 1,011·9
Telangana ..	126,207	167	78	66	32	31	27	+ 152·7	+ 18·1	+ 135·2	+ 11·4	+ 40·8	+ 1,02·1
Marathwara ..	25,175	37	21	15	7	6	3	+ 97·9	+ 40·0	+ 139·6	+ 17·7	+ 115·8	+ 967·1
5. Jain (State) ..	21,543	15	14	16	13	24	9	+ 15·9	— 12·5	+ 3·3	— 26·9	— 226·7	+ 152·7
Telangana ..	1,716	2	3	1	1	2	..	— 19·9	+ 200·0	+ 18·3	— 0·8	+ 2,644·3	..
Marathwara ..	20,827	30	27	30	38	46	17	+ 26·7	— 10·0	+ 2·0	+ 27·4	+ 206·7	+ 140·4
6. Sikh (State) ..	5,178	3	2	4	4	4	4	+ 88·6	— 25·0	+ 9·0	— 6·5	+ 26·5	+ 41·2
Telangana ..	2,227	3	2	3	3	5	4	+ 92·6	— 33·0	+ 45·5	— 38·9	+ 42·2	+ 73·2
Marathwara ..	2,951	4	2	4	5	3	4	+ 85·7	— 50·0	— 11·5	+ 32·3	+ 11·5	+ 74·4
7. Zoroastrian (State) ..	1,784	1	1	1	1	1	..	+ 19·7	— 2·5	+ 4·5	+ 38·2	+ 65·8	+ 181·2
Telangana ..	1,320	2	1	2	2	1	1	+ 3·1	+ 14·5	+ 0·7	+ 40·8	+ 80·1	+ 201·3
Marathwara ..	464	1	1	1	1	1	..	+ 51·1	— 38·1	+ 13·2	— 32·7	— 81·5	..

SUBSIDIARY TABLE II—

District	NUMBER PER 10,000 OF THE											
	Hindus						Muslims					
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ..	8,435	8,544	8,693	8,860	8,941	9,033	1,063	1,041	1,032	1,037	987	940
Hyderabad City ..	5,405	5,235	5,236	5,424	5,466	5,367	4,120	4,318	4,392	4,218	4,165	4,292
Atraf-i-Balda ..	8,259	8,740	8,751	8,746	8,886	8,840	1,009	1,088	1,141	1,244	1,094	1,131
Warangal ..	7,882	8,048	7,995	9,472	9,476	9,539	607	576	553	494	503	459
Karimnagar ..	9,354	9,443	9,496	9,588	9,593	9,609	449	417	411	409	402	389
Adilabad ..	7,962	8,079	8,454	7,608	8,322	9,605	601	537	478	524	432	394
Medak ..	8,696	8,883	8,908	8,984	8,945	8,993	968	933	947	1,005	1,043	1,004
Nizamabad ..	8,713	9,034	9,211	9,152	9,195	9,298	782	737	737	785	785	696
Mahbubnagar ..	8,604	8,826	9,004	9,164	9,173	9,166	871	812	796	831	824	831
Nalgonda ..	8,731	9,048	9,017	9,511	9,501	9,517	549	538	516	472	495	483
Aurangabad ..	8,273	8,411	8,442	8,489	8,744	8,879	1,317	1,320	1,292	1,267	1,137	1,078
Bir ..	8,975	8,912	9,092	9,039	9,123	9,223	843	883	834	882	806	758
Nander ..	8,607	8,629	8,909	8,981	9,080	9,140	1,124	1,088	1,025	980	886	831
Parbhani ..	8,708	8,635	8,974	9,034	9,098	9,187	1,036	968	930	904	828	788
Gulbarga ..	8,008	7,981	8,431	8,465	8,504	8,649	1,597	1,557	1,471	1,508	1,466	1,341
Osmanabad ..	8,630	8,888	9,000	8,980	9,034	9,105	1,162	1,013	935	953	894	858
Raichur ..	8,760	8,021	9,034	8,977	8,977	9,130	1,021	1,006	938	1,014	1,012	860
Bidar ..	8,163	8,317	8,564	8,610	8,709	8,835	1,563	1,476	1,403	1,374	1,272	1,151

SUBSIDIARY TABLE III.—Christians—Number and Variation.

District	ACTUAL NUMBER OF CHRISTIANS IN						VARIATION PER CENT.					
	1931	1921	1911	1901	1891	1881	1921—31	1911—21	1901—11	1891—01	1881—91	1881—1931
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ..	151,382	62,656	54,297	22,996	20,429	13,614	+ 141·6	+ 15·3	+ 136·1	+ 12·5	+ 50·0	+ 1,011·9
Hyderabad City.	16,123	13,717	16,240	14,201	14,375	11,270	+ 17·5	— 15·5	+ 14·3	— 1·2	+ 27·5	+ 43·0
Atraf-i-Balda ..	3,154	1,042	1,291	513	468	594	+ 202·7	— 19·2	+ 151·6	+ 9·6	— 19·8	+ 440·4
Warangal ..	28,952	11,006	11,979	1,649	1,544	18	+ 149·5	— 3·1	+ 626·4	+ 6·8	+ 8,477·7	+ 160,744·0
Karimnagar ..	13,622	1,581	586	214	193	2	+ 761·4	+ 169·7	+ 173·8	+ 10·8	+ 9,550·0	+ 681,000·0
Adilabad ..	4,244	681	28	10	..	7	+ 523·2	+ 2,332·1	+ 180·0	..	..	+ 60,523·5
Medak ..	19,662	6,703	2,203	441	106	8	+ 193·3	+ 204·2	+ 399·5	+ 316·0	+ 1,225·0	+ 245,175·0
Nizamabad ..	13,858	2,199	720	127	40	1	+ 530·2	+ 205·4	+ 466·8	+ 217·5	+ 3,900·0	+ 1,385,700·0
Mahbubnagar ..	2,705	1,170	451	359	121	13	+ 131·2	+ 159·4	+ 25·6	+ 196·6	+ 830·7	+ 20,707·0
Nalgonda ..	23,689	11,238	10,566	1,213	135	98	+ 110·8	+ 6·3	+ 771·0	+ 799·5	+ 382·1	+ 84,503·6
Aurangabad ..	10,576	5,223	6,369	2,873	1,929	669	+ 102·5	— 17·9	+ 121·6	+ 48·4	+ 188·3	+ 1,480·9
Bir ..	28	61	2	92	148	57	— 54·1	+ 2,950·0	— 97·8	+ 37·8	+ 169·6	— 50·9
Nander ..	398	32	69	9	2	..	+ 1,143·7	— 53·6	+ 668·6	+ 350·9	..	+ 39,800·0
Parbhani ..	436	330	409	72	67	159	+ 32·1	— 11·9	+ 468·0	+ 7·4	— 57·8	+ 174·2
Gulbarga ..	5,645	1,334	1,044	419	426	507	+ 323·2	+ 27·7	+ 149·1	— 1·6	— 15·9	+ 1,013·4
Osmanabad ..	63	216	252	50	214	49	— 70·8	— 14·2	+ 400·0	— 76·6	+ 336·7	+ 28·5
Raichur ..	3,875	1,975	1,711	739	640	242	+ 96·2	+ 15·4	+ 131·5	+ 15·4	+ 164·4	+ 1,501·2
Bidar ..	4,354	3,548	376	15	21	..	+ 22·7	+ 843·6	+ 2,406·6	— 28·5	..	+ 435,400·0

Distribution by Districts of the Main Religions.

POPULATION WHO ARE																									
Animist						Christian						Jain						Others							
1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1881	1881	1881	
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	37	
377	345	214	59	25	..	105	50	40	21	18	14	15	14	16	18	24	9	3	4	5	5	5	4		
72	17	1	1	..	..	345	339	324	310	332	318	7	30	8	7	5	..	10	61	39	40	32	22
273	147	78	..	..	..	63	21	25	9	12	15	2	2	2	1	2	..	..	2	8	..	6	14
1,248	1,246	1,315	14	..	..	259	125	132	16	17	..	1	1	..	..	..	..	2	4	5	4	4	2
84	125	85	..	..	..	110	14	5	2	1	..	..	..	1	..	1	..	4	1	2	1	3	2
1,375	1,370	1,063	1,860	1,233	..	56	10	1	..	..	..	4	3	2	6	11	..	1	..	2	2	2	1
62	77	59	..	..	..	266	104	32	10	3	..	7	3	2	1	3	..	..	..	2	..	6	8
279	180	32	57	8	..	222	44	13	1	1	..	1	8	1	1	2	..	..	2	6	4	9	6
493	845	193	..	..	..	28	16	6	5	2	..	2	1	..	..	..	..	3	1	1	..	1	8
598	204	365	..	..	..	209	119	101	17	2	..	1	..	..	..	..	..	2	1	1	..	2	..
234	137	136	124	..	..	112	73	73	37	23	9	56	55	63	71	91	27	..	4	4	12	5	7
131	155	13	8	..	..	..	1	..	2	2	1	50	49	54	60	65	15	3	..	6	9	4	8
227	252	33	..	..	..	5	1	1	..	..	..	15	13	13	19	16	14	3	17	10	20	18	15
206	851	40	1	..	..	5	4	5	1	1	3	43	40	47	53	68	21	13	20	4	7	5	1
333	438	74	1	..	..	46	12	9	8	5	6	16	17	14	21	23	3	2	..	1	2	2	1
163	46	5	..	..	..	1	8	4	1	8	1	40	50	54	66	69	36	..	..	2	..	..	..
168	144	3	..	..	..	41	21	17	5	6	6	9	7	7	3	4	2	1	1	1	1	1	2
158	151	17	..	..	..	50	41	4	2	..	..	11	10	10	12	18	12	2	2	2	2	1	2

SUBSIDIARY TABLE IV.—Religions of Urban and Rural Population.

District and Natural division	NUMBER PER 10,000 OF URBAN POPULATION WHO ARE								NUMBER PER 10,000 OF RURAL POPULATION WHO ARE							
	Hindu	Jain	Sikh	Muslim	Chris- tian	Zoroas- trian	Anim- ist	Others	Hindu	Jain	Sikh	Muslim	Chris- tian	Zoroas- trian	Anim- ist	Others
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
STATE ..	6,486	38	21	3,182	162	9	101	1	8,681	12	1	796	98	..	412	..
Telangana ..	6,458	9	16	3,134	235	13	134	1	8,664	1	1	596	157	..	581	..
Marathwara ..	6,523	75	28	3,238	72	4	60	..	8,701	23	2	1,012	3	..	229	..

CHAPTER XII.

CASTES, TRIBES AND RACES.

163. Statistical Reference.—A statement of castes and tribes together with the numerical strength of each is exhibited in Imperial Table XVII parts (i) and (ii). Part (i) shows the castes arranged in alphabetical order and part (ii) the territorial distribution of the castes which do not fall below 5,000 in number. Table XVIII shows the variation in the number of certain selected tribes. Appended to this Chapter are two subsidiary tables.

164. General Observations.—A difficult task in the course of census operations is the enumeration of castes and preparation of the tables thereof. Caste is a Hindu institution and, therefore, its application to any other community is wrong.

The enumerators received the following instructions as laid down by the Census Commissioner for India :—

“ For Indians enter caste as ordinarily understood but for wide castes enter sub-caste also. The class titles—Brahman, Kshatriya, Vaishya and Sudra—are usually insufficient by themselves. For other subjects of the State and for foreigners, enter race as Anglo-Indian, Canadian, Goanese, Turkish, etc. For Indians such as some Christians, who have neither caste nor tribe, enter Indian ”.

Although a Hindu caste is believed to be a very definite and perhaps the most important institution it is difficult to get from every Hindu a correct answer to the question: “ What is your caste ? ” Ignorance is one cause of this and the desire of individuals to rise in the caste scale is another.

According to some estimates there are at present more than three thousand castes in India and it would be a bewildering task for any one to prepare and provide the enumerator with a concordance of all castes—original and subsidiary, tribal, functional, and sectarian.

165. Caste upheaval.—During the few months preceding census enumeration I was overwhelmed with memorials from various communal and caste Associations, either direct or through the Census Commissioner for India, requesting that the enumerators be instructed to return such and such as such and such, as if the Census staff is the agency for renaming or remodelling castes and tribes. In fact, as Dr. Hutton, Census Commissioner for India, has rightly said in a paper on Census which he recently read before the Royal Society of Arts, the Census Office was regarded as a herald's college by communal enthusiasts. The general principle of the Census is to accept, as far as possible, the individual returns and not to force upon an unwilling person a name which an organisation, representing the community to which he belongs, may have prescribed. To mention only a few instances :—

The Kuleen Brahman Maha Sabha-i-Bharat of Jullundur in a conference requested the Viceroy, the Governors of Provinces and rulers of Indian States to return the members of “ our community as Brahman by caste and Kuleen by sub-caste ”.

The Reddi Sabha of this State petitioned that Reddies should not be included in the list of Kapus or Kunbis, as the latter are composed of Thota Balijas, Munnurs, Kapus, Kamma Kapus and certain Naidus. They, therefore, desired the census staff to ascertain from Kapu and Kunbi individuals whether they are Reddies first. Reddies have this time been shown separately under the main group of Kapus. Nayeys, who by profession are barbers, surgeons and musicians, in a pamphlet sent to me emphasize that

shaving is an important factor of Hindu religious performances and that special references have been made in the Vedic hymns to the skill of the barber and his razor and, claiming that from the time of the Maurya dynasty they have been recognised to be Brahmans, desired to be returned as Nayee-Brahmans. The Vishwa-Brahmans Conference asked that goldsmiths, carpenters, masons and blacksmiths might be labelled as Vishwa-Brahmans. A section of Bhats, which regards itself as of Brahman origin and which intended to return its caste as Brahm-Bhatt, was permitted to do so but this caste, has been included in the non-Brahman group. An Association of Kurmikshatriyas prayed that Raja-Bansis, Kunbis, Reddies, etc., should be designated as "Kurmi-Kshatriyas". Yadavas of Hyderabad asked for the grouping together of Gollas, Dhangars, Gowlis, Ahirs, etc. The Jat Pat Torak Sabha of Lahore moved the Government of India to mark "nil" in caste column against such Hindus as have broken caste by inter-marriage, inter-dining, etc. Sales (weavers) wanted to be called Swakul-Sales and the request was granted by the Census Commissioner for India. Sadhus and Sanyasis, too, made a petition stating that "we Sadhus have observed with pain that the different classes of Sadhus are not mentioned in the final printed reports with the result that it has become very hard to say as to how many classes of Sadhus there are in each Province of India." The petition was admitted by the Census Commissioner for India. The Jamiat-ul-Momeneen (Muslim weavers), Calcutta, requested the Government of India to substitute "Shaikh Momin" for Jolaha as the latter was neither a universal nor a respectable term. This was accepted in principle, although Muslims in this State have no such class, caste or occupational distinction.

The Sikhs of Sri Guru Singh Sabha, Punjab, requested that the Sikhs, who recognize no caste, should not be pressed to state their caste.

The Kushwaha Kshatriyas' representation for a separate return was acceded to by the Census Commissioner for India, the caste being indicated in the schedule thus : $\frac{\text{Kshatry.}}{\text{Koin}}$. In a communication from the Depressed Classes Sabha of Ferozepore, addressed to the Census Commissioner for India, it was pointed out that owing to a "propaganda of high caste Hindus some of our depressed classes are misled into returning themselves in the census-papers under strange names—Chambars calling themselves as Sunkar Rajputs, Ghalot Rajputs, Mathuya Jat and Tantiwaya Vaish". The Secretary of the Adi-Hindus Social Service League of Hyderabad, representing certain depressed classes, numbering 31, brought to my notice that he had circularized the depressed classes to return themselves as "Adi-Hindus".

Many other requests were received from various individuals and Associations which need not be specified; but all seem to indicate the growing desire of several castes for rehabilitation.

Besides social and religious upheavals, there are equally powerful economic forces at work, slowly undermining the Hindu caste system. The introduction of machinery and labour-saving devices has revolutionised the theory that caste is essentially a functional division on the lines of mediæval Western trade guilds. The rigidity with which son followed father's occupation is weakening. Brahmans are turning their hands to agriculture, trade, medicine, law, and almost every other conceivable occupation. Chamars, Dhers and other kindred castes are giving up their traditional calling and are engaged as labourers in fields and factories, rubbing shoulders with high-caste men. Education and means of communication have played no small part in making the caste system flexible and adaptable. In view of such changing circumstances the enumerators are least competent to discriminate individual castes.

165. Regrouping of castes.—For facility of reference certain occupational castes, which differ in name according to places, have been consolidated under familiar names, as for instance :—

Main name		Castes	Main Name		Castes
Kasab	.. {	Arekatika Katika Kasab Lad Kasab Kasai	Erukala	.. {	Kaikadi Korwa Erukala
Banjara	.. {	Lambara Lamane Wanjara Banjara	Yadava	.. {	Golla Gowli Gollawar Ahir
Rangarez	.. {	Rangari Rangarez Bhavasagar	Gowndala	.. {	Gowda Ediga Kalal
Burud	.. {	Medari Burud	Kumara	.. {	Kumbhara Kumbakam
Chakala	.. {	Parit Dhobi Agesaru Chakala	Adi-Hindus	.. {	Madiga Mala Dher Mahar Chambar Dhor Mochi Mang
Julai	.. {	Padmasale Sale Devang Kosubi Davanga Devangalu Devna Jiyandra Salawar Chennawar	Mangala	.. {	Hajjam Nayi Warik
			Telaga	.. {	Telaga Mutrasi (Mudiraj) Naidu

166. The Adi-Hindus.—In the last Census the castes known as untouchables came under the category of “depressed classes” in the caste classification and “civilised animists” under Religion. Their present designation is “Adi-Hindu” and they number 2,473,230, representing 16 per cent. of the total population of the State. Ten years ago they formed 20 per cent of the whole population ; so that there is a decrease by 4 per cent. The fall may be due to their entry into Christianity by conversion and Hinduism as a result of social emancipation. Adi-Hindus are grouped into three main classes as in the marginal statement.

Castes	Number
I.	
Chambar ..	130,326
Dhor ..	58,034
Mochi ..	6,655
Mang ..	392,402
Madiga ..	693,675
II.	
Mahar ..	529,364
Mala ..	466,473
Dher ..	80,702
III.	
Minor castes ..	115,599

The minor Adi-Hindus are composed of 34 castes. A detailed list of all castes is given in the special note appended to this chapter.

An account of the social and economic condition of the depressed classes, will be found in an appendix to this chapter.

168. Tribes.—The principal tribes found in these Dominions are Andhs, Bhils, Chenchus, Gonds and Koyas. Their present numerical strength as compared with that in the preceding census is given in the table below :—

Tribes					1931	1921	Percentage Increase or Decrease	
Andhs	..	..	..	..	6,100	6,634	—	9
Bhils	..	..	..	..	15,052	13,723	+	10
Chenchus	..	..	..	..	2,264	6,121	—	63
Gonds (Raj Gonds included)	..	..	..	..	1,13,280	1,03,132	+	10
Koya (Raj Koyas included)	..	..	..	..	33,638	26,027	+	29
Unclassified tribes	..	..	..	..	4,228	174	..	..
Total					1,74,562	1,55,811	..	..

Andhs are confined to the northern hilly tract, which includes parts of Aurangabad, Parbhani, Nander and the western part of Adilabad. Bhils are met with in the hilly tracts of Aurangabad, Bhir, Nander and Parbhani districts.

The Chenchus are mostly found in the Amrabad hills, south of Mahbubnagar district. The number enumerated shows a disastrous decline during the decade; but it may be pointed out that in 1921 certain other tribes appear to have been inadvertently included in the Chenchu figure. A separate account of this tribe is given in a note at the end of this chapter.

Gonds are the most numerous of the tribes. They live in that part of Gondwana which lies within the Adilabad and Warangal districts. A very large number of Gonds have given up their abode in the hills and are pursuing the occupation of farming in the plains. Their increase of 10 per cent. during the decade is normal.

Koyas occupy the hilly regions of the eastern districts, and an increase of 29 per cent. in their strength is striking. It may be due to the inclusion of Rach Koyas and Bine Koyas who, in 1921, were shown separately.

169. Europeans and Allied Races.—The list of European and allied races as well as of Anglo-Indians is found in table XIX. The number of persons enumerated has dropped from 3,609 to 2,627 or 27 per cent. Of these 2,268 are males and 359 females. British subjects have considerably diminished, the decrease being 47 per cent. They are in actual number 1,853, consisting of 1,760 males and 93 females. Of the British subjects, 1,766 were born in England, 2 in Wales, 4 in North Ireland (Ulster), 30 in Scotland, five were born in India, and one in Ceylon, and the rest in other countries. Nearly 90 per cent. of the British-born subjects are found in Hyderabad City. Classified according to ages we find them as follows :—

Age-groups					Males	Females	Total
0—13	..	..	..	..	29	12	41
14—16	..	..	..	..	18	6	24
17—23	..	..	..	..	82	10	92
24—33	..	..	..	..	1,061	27	1,088
34—43	..	..	..	..	153	11	164
44—53	..	..	..	..	170	15	185
54 and over	..	..	..	..	247	12	259
Total					1,760	93	1,853

The ratio of females to males is 19 to 1.

People of allied races number 774 (508 males and 266 females), as compared with 187 in 1921. They represent nearly all the principal nationalities of the Western countries.

Race	1931	1921
American ..	106	38
Australian ..	16	5
Dutch ..	9	..
European (unspecified) ..	290	84
French ..	28	23
German ..	4	6
Greek ..	17	..
Irish (Free State) ..	172	..
Italian ..	42	14
Portuguese ..	72	5
Spanish ..	6	2
Armenian ..	12	10

Of the total, 447 are in Hyderabad City and 304 in Aurangabad City, the rest being distributed in various parts. According to age-groups they are :—

Age-groups	Males	Females	Total
0—13	95	52	147
14—16	51	39	90
17—23	87	51	138
24—33	129	49	178
34—43	88	33	121
44—53	26	24	50
54 and over	32	18	50

170. Anglo-Indians.—That an “Anglo Indian is a person whose father, grandfather or other progenitor in the male line was an European”, was the definition accepted by the Conference of Census Commissioners. Under this class we find returned 3,370 persons, consisting of 2,188 males and 1,182 females. As compared with the previous Census, it shows an increase of 50 per cent. Of the total, 2,832 are found in the City, the ratio of male to female being 2 to 1. Parbhani has the next largest number (167), followed by Warangal (155). Distributed according to ages, they are:—

Age	Males	Females	Total
0—13	371	271	642
14—16	119	74	193
17—19	224	123	347
20—29	545	222	767
30—39	306	134	440
40—49	397	192	589
50—59	120	81	201
60—69	78	60	138
70 and over	28	25	53
	2,188	1,182	3,370

SUBSIDIARY TABLE I.—CASTES CLASSIFIED ACCORDING TO TRADITIONAL OCCUPATION

Serial No.	Group and Caste	Strength	No. per mille of the State population.	Serial No.	Group and Caste	Strength	No. per mille of the State population.
1	2	3	4	1	2	3	4
1	Landholders	830,536	58	13	Traders and Pedlers ..	1,202,373	83
	1. Kapu	778,548	54		1. Agarwal (H)	1,006	..
	2. Velama	51,988	4		Agarwal (J)	2	..
2	Cultivators (including growers of special products) ..	2,505,694	174		2. Balija	39,300	3
	1. Hatkar	45,168	3		3. Behra	705	..
	2. Koli	52,472	4		4. Bakka	132	..
	3. Kunbi	47,011	3		5. Kamati	308,911	21
	4. Lodi .. ..	..	..		6. Lingayat	788,839	55
	5. Mali	102,608	7		7. Marwadi	61,305	4
	6. Maratha	1,491,558	103	14	8. Menon	1,355	..
	7. Munnur	206,184	14		9. Porwal	758	..
	8. Telanga	502,172	35	14	Carriers by Pack Animals ..	364,385	25
	9. Banjara	58,521	4		1. Banjara	12,415	..
3	Forest and Hill Tribes— ..	176,473	12		2. Lambada	300,466	21
	1. Andh	6,100	..	15	3. Perka	51,504	4
	2. Bhil	15,052	1		Barbers (Hajjam)	159,745	11
	3. BhineKoya .. ..	..	..		1. Hajjam	55,137	4
	4. Chenchu	2,264	..		2. Mangala	100,606	7
	5. Gond	113,280	8		3. Nahavi (Warik)	4,002	..
	6. Koya	33,638	..	16	Washermen	269,492	19
	7. Rach Koya .. ..	..	..		1. Chakala	207,469	14
	8. Raj Gond	5,065	..		2. Dhobi	62,023	5
	9. Santal	174	..	17	Weavers, Carders and Dyers ..	441,173	31
4	Graziers and Diarymen— ..	..	..		1. Bhosagar	99	..
	1. Dhangar 513,514 } ..	1,087,033	75		2. Chenewar	2,735	..
	2. Golla 378,298 } Yadava ..	924,791	64		3. Dewang (Koshti)	98,602	7
	3. Gaudi 32,979 } ..	162,242	11		4. Julahi	3,200	..
	4. Kurma .. ..	..	..		5. Naddaf	4,096	..
5	Fishermen and Boatmen ..	285,273	20		6. Momin	206	..
	1. Bhoi	285,273	20		7. Rangari	26,751	2
	2. Kahar .. ..	..	..		8. Sale	305,544	21
6	Hunters and Fowlers ..	495,608	34	18	Tailors	63,631	4
	1. Bedars	237,774	16		1. Darzi (Simpi)	63,631	4
	2. Mutrasi	257,834	18	19	Carpenters	68,906	5
7	Priests and Devotees ..	421,492	29		1. Sutar	68,906	5
	1. Ayyawar	14,441	1	20	Masons	79,492	6
	2. Bairagi	1,356	..		1. Kamati	1,772	..
	3. Brahman	376,468	26		2. Uppara	77,720	5
	4. Gosain	29,227	2	21	Potters	154,148	11
8	Temple Servants ..	61,052	4		1. Kumbhar	83,097	6
	1. Gurav	21,097	1		2. Kummara	71,051	5
	2. Satani	39,955	3	22	Blacksmiths	93,460	7
9	Bards and Genealogists ..	17,270	1		1. Kammari 56,106 } ..	..	4
	1. Bhatraj	17,270	1		2. Lohar 87,354 } ..	..	8
10	Astrologers ..	78	..	23	Gold and Silversmiths ..	207,765	12
	1. Joshi	785	..		1. Panchal	69,874	5
11	Writers ..	9,634	..		2. Sunar	137,891	9
	1. Kayasth	4,895	..	24	Brass and Coppersmiths ..	35,730	3
	2. Khatri	4,739	..		1. Kanchari 18,130 } ..	..	1
12	Musicians, Singers, Dancers, Mimics and Jugglers ..	40,408	3		2. Kasar 17,600 } ..	..	1
	1. Bhandary	2,463	..	25	Confectioners and Grain Parchers ..	488	..
	2. Bogar	26,932	2		1. Bharbhonja	488	..
	3. Dasari	3,220	..	26	Oil Pressers ..	73,155	5
	4. Dommarra	6,428	..		1. Gundla 23,707 } ..	..	2
	5. Gangadla	128	..		2. Teli 49,448 } ..	..	3
	6. Garodi	1,237	..				
	7. Gondala .. ..	..	..		
	8. Kalhati .. ..	..	..		

SUBSIDIARY TABLE I.—CASTES CLASSIFIED ACCORDING TO TRADITIONAL OCCUPATION.

Serial No.	Group and Caste	Strength	No. per mille of the State population	Serial No.	Group and Caste	Strength	No. per mille of the State population
1	2	3	4	1	2	3	4
27	Toddy Drawers and Distillers	426,836	29	31	Earth, Salt, etc. Workers and Quarrymen	138,082	10
	1. Eadiga 29,925 } 2. Goundla 111,588 } 3. Kalal 285,323 }	..	2 8 20		1. Waddar	138,082	10
28	Butchers	81,165	6	32	Village Watchmen & Menials.	1,689,512	17
	1. Katik (Kasab)	81,165	6		1. Madiga	698,675	48
29	Leather-workers	195,015	14		2. Mahar	529,364	37
	1. Chambhar	130,326	9		3. Mala	466,473	32
	2. Dhor	58,034	4	33	Sweepers	83,638	6
	3. Mochi	6,655	..		1. Dhor	80,702	6
30	Basket, Mat and Rope makers	496,337	34		2. Mehtar	2,936	..
	1. Burud	34,777	2	34	Others .. ..	..	..
	2. Kaikadi	9,986	1		1. Indian Christians	145,535	10
	3. Mang	392,402	27		2. Muslims	1,531,666	106
	4. Yerkala	59,172	4				

SUBSIDIARY TABLE II.—VARIATION IN THE POPULATION OF CASTES, TRIBES AND RACES SINCE 1881.

Srl. No.	Caste, Tribe or Race	PERSONS						PERCENTAGE OF VARIATION INCREASE (+) OR DECREASE (—)						Percentage of net variation 1881 to 1931
		1981	1921	1911	1901	1891	1881	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
HINDU ANDADI-HINDU.														
1	Aray	39,300	34,641	..	..	..	47,694	..	..	..	..	..	..
2	Baliya	37,774	33,364	..	..	..	129,217	..	..	..	..	..	..
3	Bedar	285,273	267,378	..	157,072	162,391	93,478	..	..	..	..	..	..
4	Bhoi (Besta)	376,468	247,126	..	142,179	184,282	270,432	..	..	..	..	..	..
5	Brahman	207,469	180,664	..	656,956	270,432	261,120	..	..	..	..	..	..
6	Chakala	130,326	112,534	..	142,332	140,494	113,124	..	..	..	..	..	..
7	Chambhar	98,602	81,507	..	53,834	53,692	44,111	..	..	..	..	..	..
8	Darzi (Simpri)	63,631	41,507	..	36,315	36,778	39,991	..	..	..	..	..	..
9	Dewang (Koshti)	98,602	88,516	..	44,637	72,687	54,467	..	..	..	..	..	..
10	Dhangar	513,514	466,256	..	396,674	304,043	359,767	..	..	..	..	..	..
11	Dher	80,702	51,959	..	..	..	5,000	..	..	..	..	..	..
12	Dhobi	62,023	56,944	..	49,843	53,503	48,938	..	..	..	..	..	..
13	Dhor	58,034	43,409	..	..	..	14,623	..	..	..	..	..	..
14	Eadiga	29,925	26,077	..	..	..	..	..	..	..	..	..	..
15	Golla	378,298	353,993	..	278,140	338,358	310,597	..	..	..	..	..	..
16	Gosain	29,227	24,753	..	21,067	27,142	21,395	..	..	..	..	..	..
17	Gauli	32,979	24,486	..	..	..	..	..	..	..	..	..	..
18	Gumdia	111,588	121,494	..	229,156	235,662	215,900	..	..	..	..	..	..
19	Kaikadi	9,986	24,794	..	..	..	7,040	..	..	..	..	..	..
20	Kalal	285,323	238,769	..	56,600	49,165	23,700	..	..	..	..	..	..
21	Kannuari	56,106	41,723	..	..	..	..	..	..	..	..	..	..
22	Kapu	778,548	747,849	..	618,254	603,439	598,847	..	..	..	..	..	..
23	Koli	52,472	39,819	..	266,849	270,188	213,966	..	..	..	..	..	..
24	Konati	308,911	238,072	..	223,380	212,865	216,030	..	..	..	..	..	..
25	Kumbhar	83,097	51,332	..	93,211	46,799	41,111	..	..	..	..	..	..
26	Kummara	71,051	65,825	..	65,806	60,212	49,724	..	..	..	..	..	..
27	Kuubi	47,011	31,324	..	..	..	1,658,665	..	..	..	..	..	..
28	Kurna	162,242	156,189	..	90,510	97,543	122,268	..	..	..	..	..	..
29	Lugayat	788,839	687,539	..	691,394	608,457	499,655	..	..	..	..	..	..
30	Lohar	37,354	30,908	..	50,479	44,857	38,079	..	..	..	..	..	..
31	Madiga	693,675	669,203	..	410,636	664,556	604,522	..	..	..	..	..	..
32	Mahar	529,364	494,316	..	583,031	501,241	438,302	..	..	..	..	..	..
33	Mala	466,473	375,748	..	205,829	395,574	368,704	..	..	..	..	..	..

SUBSIDIARY TABLE

SUBSIDIARY TABLE II.—VARIATION IN THE POPULATION BY CASTES TRIBES, AND RACES SINCE 1881.

Srl. No.	Caste, Tribe or Race	PERSONS						PERCENTAGE OF VARIATION INCREASE (+) DECREASE (-)								Percentage of Net variation 1881 to 1931			
		1881	1921	1911	1901	1891	1881	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891							
1	2	3	4	5	6	7	8	9	10	11	12	13	14						
34	Mali	102,608	85,476	107,097	86,215	99,983	83,806	20.0	20.2	24.2	13.8	19.3	22.4	+	+	+	+	+	+
35	Mang	392,402	330,840	340,959	261,829	265,450	259,474	18.6	3.0	30.2	1.4	2.3	51.2	+	+	+	+	+	+
36	Mangala	190,606	103,753	76,514	71,039	57,614	48,872	3.0	35.0	7.7	23.3	17.9	103.8	+	+	+	+	+	+
37	Maratha	1,491,558	1,407,200	1,538,874	1,377,305	1,233,930	1,516,207	5.9	8.6	11.7	11.6	18.6	1.6	+	+	+	+	+	+
38	Marwad	61,305	46,439	..	..	..	42,009	32.0	..	..	..	..	45.9	+	+	+	+	+	+
39	Munnur	206,184	183,356	228,354	175,358	121,983	187,458	12.5	19.7	30.2	43.8	34.0	0.0	+	+	+	+	+	+
40	Mutras	257,834	237,662	260,770	200,119	182,560	164,282	8.4	8.9	30.3	9.6	11.1	56.9	+	+	+	+	+	+
41	Panchal	69,874	55,975	117,710	94,002	108,863	94,777	24.8	52.3	25.2	13.6	14.9	26.3	+	+	+	+	+	+
42	Perka	51,504	35,024	..	..	..	25,769	44.6	..	..	..	..	99.9	+	+	+	+	+	+
43	Rajput	..	57,032	61,637	48,737	51,959	49,843	..	7.5	26.5	6.2	4.2	..	+	+	+	+	+	+
44	Sale	305,544	279,070	343,130	284,535	243,378	219,700	0.5	12.7	20.6	16.9	10.7	39.0	+	+	+	+	+	+
45	Satan	39,955	39,733	27,883	24,323	12,228	12,950	0.6	42.5	14.6	98.9	5.6	208.5	+	+	+	+	+	+
46	Sunari	137,891	99,065	88,037	86,958	66,766	63,916	30.2	12.5	1.2	30.3	4.5	117.3	+	+	+	+	+	+
47	Sutar	68,906	78,947	69,205	45,687	62,540	57,232	12.7	14.1	51.5	27.0	9.3	20.3	+	+	+	+	+	+
48	Telaga	502,172	462,188	458,622	74,733	317,765	378,717	8.7	0.8	513.7	76.5	16.1	32.5	+	+	+	+	+	+
49	Teli	49,448	44,161	56,944	52,594	64,362	50,232	11.9	22.4	8.3	18.3	28.1	1.6	+	+	+	+	+	+
50	Uppari	77,720	74,185	57,000	51,982	50,238	37,026	4.8	30.1	3.7	9.5	35.7	109.9	+	+	+	+	+	+
51	Velana	51,988	36,456	83,787	71,561	65,735	63,101	42.6	56.5	17.1	8.9	4.2	17.6	+	+	+	+	+	+
52	Waddar	138,082	107,668	131,799	100,570	64,912	54,833	28.2	12.3	31.1	54.8	18.5	151.8	+	+	+	+	+	+
53	Wanjari	58,521	40,065	174,039	96,081	139,844	131,403	43.6	77.0	81.1	31.3	4.0	129.6	+	+	+	+	+	+
	MUSLIM.																		
54	Muslim	1,534,666	1,275,918	1,343,152	1,132,988	1,114,173	650,924	20.3	5.0	18.5	1.7	71.2	185.8	+	+	+	+	+	+
	CHRISTIAN.																		
55	Indian Christian	145,535	56,729	45,908	15,357	12,563	6,236	156.5	23.6	198.9	22.2	101.5	2,233.8	+	+	+	+	+	+
	TRIBAL.																		
56	Gond	113,280	103,132	124,341	107,585	98,806	88,711	10.0	28.5	15.6	8.9	11.0	27.7	+	+	+	+	+	+
57	Koya	33,638	25,029	..	..	..	43,300	34.4	..	..	..	..	22.3	+	+	+	+	+	+
58	Lambada	300,466	223,770	14,204	174,159	161,399	91,324	34.3	57.5	18.4	7.9	10.7	239.0	+	+	+	+	+	+
59	Yerkala	59,172	30,385	201	..	..	9,867	94.7	1,409.4	..	..	..	499.7	+	+	+	+	+	+

THE DEPRESSED CLASSES

Caste has been described as the foundation of the Indian social fabric ; but the beginning of the system, as we have remarked elsewhere, is obscure. Caste originally meant "colour" or varna. The inference is that the fair Aryan, who migrated into India, in order to preserve his own racial characteristics, imposed social barriers between him and the dark-skinned Dravidian. The most convenient form of differentiation was occupation, and occupation determined the caste or social order. Prof. N. Kumar Dutt, M.A., Ph.D., in his "Origin and growth of caste in India", referring to Chandals and Paulpasas, the earliest mention of whom is to be found in the Yajurveda, says that "there were two specimens of savage races who had been on a very low culture-level, lived in a repulsively dirty fashion and followed the primitive professions of hunting and fishing when they were first met by the conquering Aryans. Besides being of extremely dirty habits and low culture they belonged to a pre-Dravidian stock, probably Muna-Monkmer race, who had remained unabsorbed by the Dravidians, and had been treated as Pariahs even by the latter. This feature of the caste system was evidently not a part of the original Indo-Aryan institution but a thing borrowed from the Dravidians." These untouchables are at the lower end of the complicated scale of castes. To them were assigned such unclean and degrading occupations as scavenging, leather-working, the disposal of carrions, etc., and, therefore, they have been held, from early times, to be unclean and, consequently, untouchable. Mr. Gandhi defines untouchability in the following words. "Untouchability in its mild form takes the shape of not touching or having any social intercourse with the untouchables. In its extreme form it becomes unapproachability and even invisibility." The untouchables, according to the present Census, number 2,473,230 representing seventeen per cent. of the population of these Dominions. This number is made up of a medley of diverse and heterogeneous classes. While they are collectively disclaimed by the higher orders, they have degrees of untouchability and superiority among themselves. The castes which come under the category of depressed classes are Mangs, Madigas, Mahars, Mehtars, Chamars, Mochis and a few others. The detailed list at the end of this appendix will show the several sub-castes which comprise the depressed classes with their numerical strength. Although these communities have the common culture of the Hindu community and celebrate all religious rites, ceremonies and festivals prevalent among Hindus, and although the secular laws of the country are as much applicable to the depressed classes as to caste Hindus, they have been ostracised socially and religiously. The conservative orthodox Hindu regards the approach and touch of persons belonging to the depressed communities as a sin. Not only would he ostracise them, he would also refuse to recognize them, much less encourage the effort to raise the down-trodden.

Name.

There has been of late considerable discussion as to the nomenclature of these people. In South India until recently these persons have been known as Panchamas, and in 1922 the Madras Government, on the recommendation of the Provincial Legislative Council, expunged from Government records the term Panchama or Pariah and inserted Adi-Andhra in the case of Telangas, Adi-Dravida in that of Tamilians and Dravida for any member who wished to be so called. The Adi-Hindu Social Service League, Hyderabad petitioned His Exalted Highness the Nizam's Government, suggesting the name "Adi-Hindu" for the depressed classes ; while the Adi-Dravidas Educational League of Hyderabad urged that these people should be termed Aborigines, Adharmies or Adi-Dravidas and (if none of these be suitable) "depressed classes" or "Untouchables" would be a satisfactory appellation.

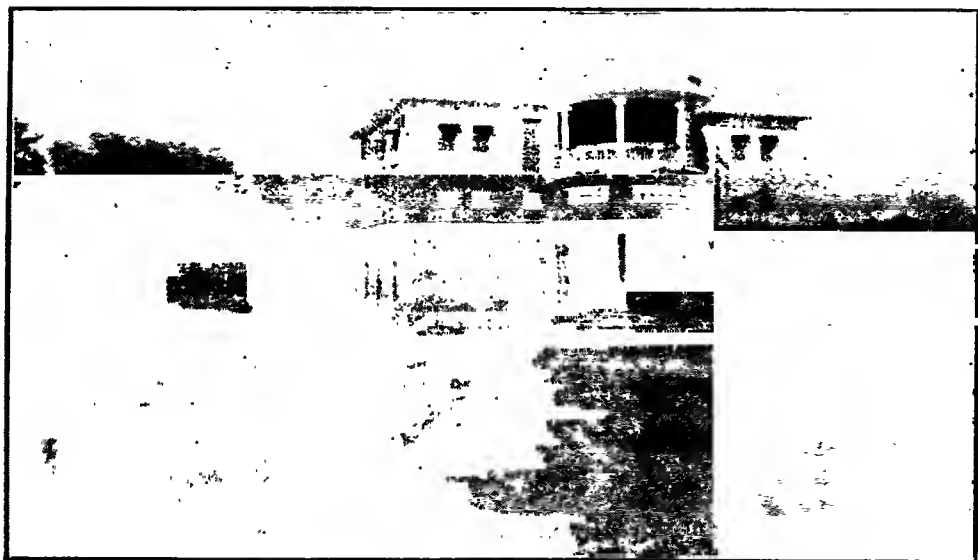
"Untouchable" is an offensive term ; no Government which has at heart the interest of all alike would lend its support to one class of persons calling another "untouchable ;" therefore for census purposes the depressed communities have been termed Adi-Hindus.

Social.

The actual disabilities other than religious suffered by the untouchables are many. One very widespread difficulty is in connection with water. It is in many places customary for the untouchables to be denied access to the wells or tanks used by the other castes. In many villages the depressed classes have a separate approach to tanks for water. It is invariably near the sluice gate. If any village draws its water-supply from a stream, the untouchables will be required to take their supply from a point far lower down. Although the depressed classes are conscious of their iniquitous treatment by the higher

castes, even among them one is higher than another. Except that they all live together in a village at a respectable distance from the main caste village, one caste has nothing in common with another. Both a Madiga and a Mochi may participate in the disposal of a carcase; but one would not touch the other nor would a Madiga let the Mochi first dip his vessel into the well. Owing to a dispute on the question of untouchability among the untouchables, the Arundhati Mahasabha ceased to collaborate with the Adi-Hindu Social Service League in educational matters. Mr. L. Munn, the Mining Engineer and Special Officer, Well-Sinking Department, in his report for 1337 and 1338 Fasli, records his observation on the degree of untouchability observed by the untouchables themselves. He says, "It is not to be thought that the outcaste is without caste rules. I believe that caste rules are more rigid than those of the higher, educated, caste people. The Begari will not go to a well from which a Dher draws his water nor a Dher to a Mang's well; nor will a Mang drink from a Chamar's well." The Secretary, Adi-Hindu Social Service League, says in a note that a *Sudra* can do odd jobs in a Brahmin's house where the question of untouchability does not arise, but a Madiga cannot touch a Mala. In towns no fuss is made about untouchability; but in villages, the scavenger's touch causes pollution to Madiga and the latter's touch to Mala. Such a touch would be regarded as an insult to the whole community. If a Madiga takes a Mala girl for his wife the woman is excommunicated for life. Dharmasalas and Choultries built from private funds are not open to the depressed classes; but, although those built by the Local Fund do not refuse them shelter, and although hospitals and dispensaries of Government and Local Fund are thrown open to all classes of His Exalted Highness the Nizam's subjects, members of the depressed classes, conscious of their own backwardness, congregate in a corner of the verandah and would seem to cry as did the lepers of medieval days "unclean" and "untouchable." They unwillingly give expression to their inferiority complex, imagining that by their birth they have no right in such public institutions. At law courts and public offices the outcastes are not subject to humiliating treatment. They also travel in railway trains unmolested.

In rural parts the members of the downtrodden community have few occasions to indulge freely in intoxicants. At marriage and death ceremonies they take country liquor. But in large cities and towns a vigorous temperance propaganda among the wage-earners is desirable. At the end of the day's work adults and children freely visit liquor shops and spend a portion of their earnings on alcoholic drinks. They drift from villages into towns in search of labour; but, beset with the temptations peculiar to town life, they find social and moral degradation. The Adi-Hindu Social Service League is moving in the matter but sustained efforts are required. The Secretary of the League, referring to the drink question, says that if the host at a wedding party failed to provide as much liquor as the guests required he would be persecuted by social boycott and false accusations. He describes an interesting and novel form of persuading people to abstain from wasting their earnings on intoxicants. In one case, with the consent and knowledge of a labour employer, certain volunteers of the Adi-Hindu Social Service League prostrated themselves before the labourers belonging to their fold every evening and begged for the two annas which they would have spent on liquor. The amounts thus collected were saved and after a period returned to the persons concerned in the shape of gold. The men appreciated the labours of the volunteers and the value of gold, and gave up drinking intoxicants.



Keyes Recreation Club, Secunderabad.

In Secunderabad, through the good offices of General Sir Terence H. Keyes, British Resident at Hyderabad, social service is being done by a voluntary agency among the depressed classes in the slum areas of Bhoiguda and Ghasmandi. Their busties and neighbourhood are periodically cleaned and drained and little children are bathed and their garments washed. A large hall has been constructed for the use of such children, and adults are urged to abstain from the use of intoxicants and instructed in clean ways of living. A wholesome change is taking place in the social life of the people in these areas. Temperance propaganda is vigorously pursued by a Temperance



Toddy shop in front of the Keyes Recreation Rooms.

Association in Secunderabad with excellent results. The reduction in the number of toddy shops in Secunderabad and Hyderabad during the past few years is proof of the sincerity of the efforts of the Government to uplift the depressed classes socially and economically.

Occupation and function.

Malas are village menials and field labourers. Pedda Mala is the head of the community and is President of the Panchayat. Jangam Mala is the purohit or priest. Velpu Mala performs oblations to the deity and Potu Raja offers sacrifice. Mashtari is a fortune-teller and teacher of acrobatic feats to children.

Madigas are tanners by profession and the head of that community is called Myathri. The purohit is designated Jangam. Pambali Madiga is one who makes animal sacrifice.

Dedication of Girls.

The system of dedication of girls to gods as murlis, devadasis or basavis and boys as waghyas or potras continues. The Secretary of the Adi-Hindu Social Service League, Hyderabad, says that the custom of dedication of girls is immemorial. In times gone by, these people held it a sacred duty to choose a virgin in the name of a god to serve sadhus and sanyasis and religious mendicants, who might be passing by their village. It was a holy order, but the calling came to be abused by carnally minded persons. The Adi-Hindu Social Service League has made an effort to blot out this nefarious practice. It held meetings in villages and mobilised public opinion. Murlis were persuaded to give in writing their agreement to the resolution of the community that the system should go, and the Panchayats ratified the agreements. Certificates are granted by the League to such reclaimed women who, on occasions of religious festivities, should produce the documents in evidence of their fitness to mix with others freely; failure to do so would result in their expulsion from such gatherings. The evil has not altogether been rooted out. The Social Service volunteers are meeting with considerable opposition at places where dedication of girls has taken different forms, such as mock marriages. There is no legal enactment in this State whereby such a practice is deemed to be an offence. Even in British India dedication of girls to deities is practised and, although such women are known to lead an immoral life, it cannot be proved that dedication is for the specific purpose of prostitution, which is a cognizable offence. Therefore the institution exists unchecked.

Economic.

The depressed classes have no economic independence in most parts. Some cultivate the land for caste Hindus as tenants at will; and some are farm labourers, payment being in kind. The wage level of the unskilled labourer is generally low; and it

is when the demand for labour is at a low ebb, during the non-agricultural season, that one realises the wretched plight of these landless classes. With a view to escaping privation they engage themselves, whole families, under large landholders, for any service and on any terms of remuneration. Payment is made in kind. The landlord accommodates them for marriage and other occasional expenses and thus secures the services of the families from generation to generation. The labourers themselves choose to serve their masters under such conditions rather than go out into the world and starve. The depressed classes, who invariably form an integral part of the village community, have been in the enjoyment of some lands as a "service grant"; but it is quite inadequate at the present day to feed the enhanced population, more particularly as the yield has been getting less year by year. In return for this grant they perform services pertaining to the public needs of the village as a whole.

The Government has long ago abolished compulsory service in any form as far as service to Government officials is concerned.

No serious effort has so far been made either by Government or any public body to uplift these economically submerged classes, who have little or no real property and whose isolation and ignorance are traded upon by others. The Registrar of Co-operative Societies, Hyderabad, reports eleven societies registered exclusively for the benefit of the depressed classes, viz.,

1. Shoe-makers at Bhongir (Nalgonda District).
2. Do Jagtial (Karimnagar District).
3. Do Koratala.
4. Do Raichur.
5. Do Bidar.
6. Tanners Karimnagar.
7. Do Maligalli (Osmanabad District).
8. Basket-weavers Jagtial (Karimnagar District).
9. Tonga-drivers Warangal.
10. Do Raichur.
11. Miscellaneous (Gulzari-i-Deccan), Bidar.

Co-operation is of great value in freeing persons from the grip of money-lenders, but what is being done by the Co-operative Department for the Depressed Classes touches only the fringe of the population. By the maintenance of separate societies for the Depressed Classes it is not to be understood that Government fosters communal and caste institutions. The Registrar assures us that the general societies are as much thrown open to the untouchables as to the touchables, but as a first stage toward co-operation this has been done.

Religion.

Although the depressed classes are forbidden to enter temples, they form by religion an important substructure of Hinduism. They worship the gods of the Hindu pantheon and perform all birth, death and marriage ceremonies in the fashion of Hindus.

A controversy recently raged in the press as to whether the Adi-Hindus are Hindus. While the caste Hindus maintained discreet silence, two opposing sections of Adi-Hindus entered the arena. The Adi-Dravida Educational League argued that, judged by the history, philosophy and civilisation of the Adi-Dravidas, the real aborigines of the Deccan, the depressed classes are, as a community, entirely separate and distinct from the followers of Vedic religion, called Hinduism. The League's contention was that Hinduism is not the ancestral religion of the aborigines of Hindustan; that the non-Vedic communities of India object to be called 'Hindus' because of their inherited abhorrence of the doctrines of the adherents of Manu Smrithi and like scriptures, who have distinguished themselves as caste Hindus for centuries past; that the Vedic religion which the Aryans brought in the wake of their invasion was actively practised upon the non-Vedic aborigines and that the aborigines, coming under the influence of Hindus generally, gradually and half-consciously adopt Hindu ideas and prejudices. A section of Adi-Hindus emphatically repudiated the above arguments in a statement to the Press and deplored the tendency of the Adi-Dravidas Educational League to seek to impose an invidious distinction. The conception of God, the mode of worship, the system of rituals and code of customs, the manner of dress and way of life, of the socially depressed classes are identical with those of the caste Hindus and, therefore, they maintained that religiously Adi-Hindus are Hindus. In the chapter on religion we have referred to this question; so no more need be said here.

Education.

Education :—The problem of the social and economic progress of the depressed classes is largely dependent upon educational opportunity. It is only in rare cases where members of these classes have by thorough education raised themselves in the economic scale that they have succeeded in surmounting to a large extent the social barriers which custom has raised against them. A great deal of private effort has been concentrated on the promotion of education among them.

The Adi-Dravida Educational League, Hyderabad, has forty co-educational schools with a strength of 2,045 pupils. Girls up to ten years of age are admitted. The Adi-Hindu Social Service League and the Arundati Mahasabha have been doing laudable work in the direction of promoting literacy among these people. The value of the work done among the depressed and backward classes by the Christian Missions for three or four generations cannot be over-estimated. The Government of His Exalted Highness the Nizam has for some years been maintaining separate schools for these classes.

A few young men have received college education, one recent instance being that of a lad who, after passing the Osmania Intermediate, has joined the Agricultural College at Nagpur with a Government scholarship. Education among girls is not so popular. In Christian schools girls of the depressed communities, professing their own religions, study ; but none has reached the High School standard for lack of facilities. The Director of Public Instruction in a note says :—

“ As in other parts of India, the education of the children of depressed classes has been a difficult problem here. Although all public schools are open, in principle, to the children of these classes yet they did not in the beginning avail themselves of the opportunities offered to them owing to the old social customs which are tinged with religion. But the constant tackling of this question has at least been the cause of producing some change in the outlook of the people and nowadays the children of these classes are admitted to many secondary schools although their seats have to be arranged separately. They are admitted to some Primary Schools also, but they are seated separately. Owing to these obstacles the department has started special schools for them. The number of such schools at the close of the period under review was 97 with 4,005 pupils. A scheme for a more rapid expansion of education among the depressed classes on a very wide scale has been submitted to Government. As far as possible the recruiting of teachers for schools for the depressed classes is made from the community itself. But when they are not available, Muslims, Christians and sometimes Hindus are selected for this work.”

Conclusion.

In concluding this brief note it may be said that of late the depressed classes have been taking stock of their helplessness and, partly owing to disabilities imposed upon them by the higher castes, are alive to the need for consolidation and advance.

List of Adi-Hindus with their strength in Hyderabad State, 1931.

No.	Name	Population	No.	Name	Population
1	2	3	1	2	3
	<i>Adi-Hindu.</i>	2,473,230	19	Malahannai ..	10,685
	I. <i>Dher</i>	1,067,539	20	Mala Jangam ..	5,632
1	Dher	80,792	21	Manne	14,765
2	Mala	466,473	22	Masti	9,214
3	Mahar	529,364	23	Mala Masti ..	2,444
	II. <i>Madiga</i>	1,281,092	24	Mala Sanyasi ..	667
4	Chambar	130,326	25	Mathura	3,589
5	Dhor	58,034	26	Mondiwar	520
6	Mochi	6,655	27	Naikapu	13,148
7	Mang	392,402	28	Pachabhotla ..	320
8	Madiga	693,675	29	Padampari	30
	III. <i>Minor classes</i> ..	115,599	30	Pamula	80
9	Dasari	9,064	31	Sangari	61
10	Dommara	6,428	32	Sore'	125
11	Garodi	1,237	33	Sindhi	340
12	Budbuk	1,459	34	Sare	50
13	Mehtar	2,936	35	Sunna	252
14	Anamuk	1,262	36	Atar	872
15	Begari	803	37	Bagalu	71
16	Dokkalwar	6,124	38	Bala Santhanam ..	1,462
17	Elamalwar	962	39	Bantu	1,314
18	Katipamula	5,962	40	Bathini	595
			41	Bindli	6,337
			42	Chintala	2,735
			43	Gangani	4,043

THE CHENCHUS.

(PAPER READ BY MR. G. AHMAD KHAN, CENSUS COMMISSIONER, HYDERABAD,
before the Indian Science Congress, Bangalore, 6th January, 1932.)

1. I am thankful to the President of the Anthropological section of the Science Congress for giving me this opportunity of reading a paper on the Chenchus, an aboriginal tribe in the Deccan. I do not claim to have studied every aspect of their origin, life and customs. With a cursory view of the people I have ventured to speak about them before a meeting of veterans in the field of anthropology and I, therefore, trust that the senior members of the Conference and those who have made a scientific study of the primitive tribes in India will receive the paper with that sympathy which an amateur deserves and offer such observations as will encourage me to pursue the investigation I have undertaken.



A view of the country



The Monolith

part of the Nizam's territory had not been traversed by any man. Mr. Yusuf-ud-din the Collector of the district, thirty years ago, with a view to explore the possibility of making the hills a summer resort, had a track cut through the woods over the hills to the highest point, which he named Farhabad. The first lap of this track has since been moorumed and improved so as to be motorable. After a hairpin turn from the first ascent you motor straight to Mannanur, wherein is His Exalted Highness' penitentiary for political prisoners. From Mannanur the first Chenchu's penta is ten miles distant.

2. The Chenchus are located in the south of the Mahbubnagar district of the Nizam's Dominions, which the Krishna separates from the Kurnool District of the Madras Presidency. The road from Jedcherla Station to the hill range lies across extensive cornfields and during the crop season it presents a beautiful view. At the eightieth mile from the Hyderabad City a monolith standing on an earthen mound, speaks eloquently of the historicity of the country. The Chenchus at present inhabit the plateaux of a hill range known as Nallamalai. The altitude of the hills ranges between 2,500 and 3,000 feet. The hills are densely forest clad and infested by wild animals. Until thirty years ago this

3. According to the recent census there are as many as 53 pentas scattered over the hills and valleys. A penta consists of 15 to 25 huts. Lowest aborigines such as Veddass, etc. form groups of from ten to forty. Thus they form a social compact and wander about a tract of a few miles square forming the beat, gathering honey and berries and digging roots.



The first ascent

4. The Chenchus according to their appearance come under that group which is called in the language of racial anthropology Australoid, the name given to the aborigines of Australia in whom the characteristic traits are found in a specially marked form. These are a short stature, dark complexion, long head with prominent eyebrows and broad nose with a depressed root. The hair varies from wavy to curly but is never frizzly or woolly as is so often mistaken by even anthropologists. Among the Australians the vault of the skull is often raised into a keel form; but among the aborigines of Ceylon and India this is usually absent.



Platyrrhine curly haired lad
Malay Peninsula and Ceylon, by their presence.

5. The racial element which is dominant among these people links them with those of Australia, Ceylon and the Island chains of Indonesia and Melanesia.

6. Their hair, their colour, the abundance of sweat glands in their skins show them to be an adaptation to tropical forest conditions.

7. Amongst these people, at the present day, some strain of that brunette race forming the central series of mankind and commonly known as the Mediterranean people, is found. It is a further proof that racial purity is a myth and justifies Blumenback's words that "innumerable varieties of mankind run to one another by insensible degrees."

8. It is a matter of controversy among anthropologists as to which was the habitat of the race, which, either rightly or wrongly, bears the Australian name. We find their strain not only in the people of the islands of the Pacific but also of Australia and apparently India is allied to the Celebes Island,

9. The Chenchus on the banks of the river Krishna, the Gonds in Bastar and



the Central Provinces and Santhals of Chota Nagpur are all found on the east of 76 longitude; but it is remarkable that the aborigines of India with Australian strain are not found in any large number on the western coast of south India. The Nairs in the West barely have any mixture of the aboriginal blood, whereas the strain is conspicuous in the Tamil, Telugu and Canarese speaking people. More so, it may be found amongst the so-called depressed classes of southern India, who are mainly found on the eastern side.

10. The fact that the lower western coast of India is occupied by a comparatively purer people of the Mediterranean race, and that Central and South Eastern India contains a good mixture of the aboriginal blood shows that under a series of percussions the aborigines had to make way for the more powerful and drift along the line of safety and seclusion.

A rare specimen of Australoid living in Mallapuram Penta

11. The Mediterraneans, perhaps, not having a higher culture, in their first advent mixed with the aborigines probably on equal terms and thus we find sporadic sprinkling of regular features amongst the aborigines here and there. Later on, the same people developing higher forms of culture began to press the older people (aborigines) who, in their turn, took flight to the south, to the lands which had equable climatic condition due to the vicinity of the sea. Brook's "Evolution of Climate" gives interesting figures how upheaval of land causes fluctuation in the temperature. We have only to conjecture that pressed from outside the people sought relief from the hotter highlands of the Deccan in their course along Indonesia. Seligman, Professor of Ethnology in the London University, thinks that the presence of skulls of Australians in Java is a strong proof of the link between India and Australia.

12. We may go one step further in our surmise that it is not the Australians who came to India but the Indians who migrated to Australia.

13. I quote an extract from the Encyclopedia Britannica to support the above argument that "physically the Dravidians* resemble the Australians; that the boomerang is known among the wild tribes of the Deccan alone (with the doubtful exception of ancient Egyptians) of all parts of the world except Australia, and that the Australian canoes are like those of the Dravidian coast tribes. It seems reasonable enough to assume that the Australian natives are Dravidians, exiled in remote times from Hindustan though when their migration took place and how they traversed the Indian Ocean must remain questions to which, by their very nature, there can be no satisfactory answer."

14. The physique of the persons living in higher altitudes is distinctly superior to that of their brothers in the lower regions, who are comparatively short in stature and emaciated. Handsomeness, as we understand it, is unknown in the case of men and women. The man grows his hair as a woman does and dresses it in a knot either at the back or on the upper left of his head. He does not comb his hair but prunes it with his fingers and the falling hair is scrupulously

* This should be taken as a convenient and not as a defined term as Pre-Dravidian would be a more correct expression.

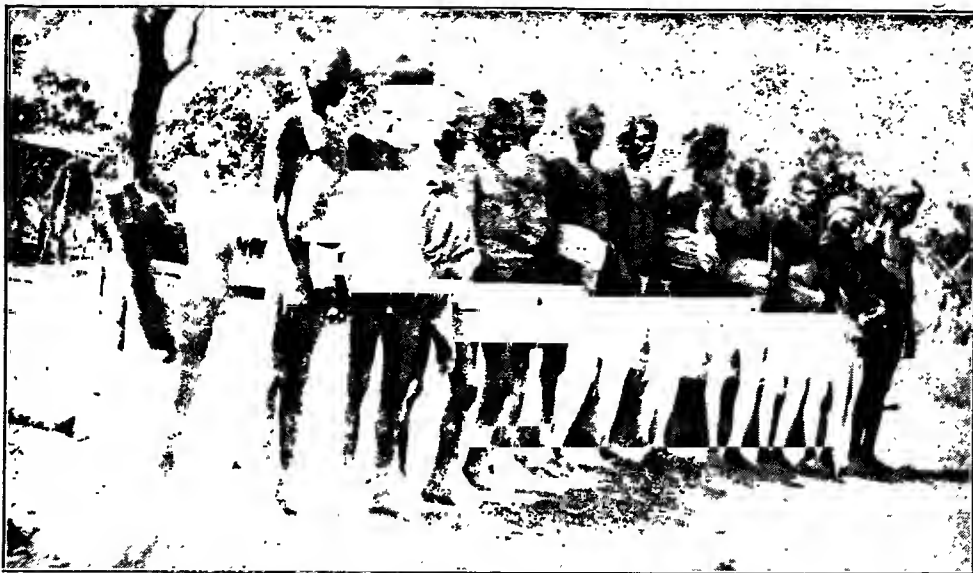
collected, plaited and wound round the knot. The barber's razor of Sheffield make has found its way into the huts and is made a liberal use of for mowing down beards. Baldness among men or women is unknown.



A group of young people

15. Women grow their hair which is neither cut nor combed. The use of castor oil for the hair is a recent innovation, so also that of a wooden nit comb for destroying lice. Women's hair is generally short and curly.

16. The men's garment is a strip of cloth about three to six inches wide according to requirements and 30 inches long. It is an abbreviated *langoti*, passed between the thighs and the ends thereof are held to the waist covering the nakedness by a plant fibre. If the piece is longer, the extra length is left to flap about behind. It is the ceremonial dress and is



This shows the manner of dressing their hair. A clean-shaven man heads the row.

certainly a distinct advance on the teak leaves. Occasional visitors to the hills distribute country dhoties but the men do not use them. The dhoti is slung over the shoulder when standing and put under the buttocks when sitting. The top outer edge of the left ear is bored and a few wear a brass ring with a bead in the centre. One or two men wear on their left arm above the elbow nickel armlets. This is another evidence of the slow and sure process of sophistication. Men wear a waistband of a double piece of hide crudely cut from goat's skin and sewn together. They carry in this flintstones and also stick into it knives.

17. The Chenchu woman's original dress was that of mother Eve—a two piece costume of broad teak leaves held round the waist by means of fibre. Now the suggestion of wearing leaves is repugnant to the woman and is regarded as an outrage on her modesty. She is proud to wear a piece of rag which does not reach below her knee.

A choli (bodice) for the upper part of the body completes her dress. The bodice is quite a recent introduction. It is given as a present by the graziers in return for services rendered. The Chenchu woman does not know the use of thread and needle. She is as scantily clad as any poor woman of the depressed classes; but the man will never give up his langoti, which he regards as a mark of distinction. Several strings of beads adorn the neck—one worn in childhood, another at puberty and



Grinding jawar

a third of two or three rows at marriage. They are taken off only when the woman becomes a widow. Before the advent of beads they collected half-dried polki seeds and pierced them with a thorn and, when dry, strung them into two or three rows and wore them round the neck. Glass bracelets are worn by women. The absence of them is a sign of widowhood.

18. Weapons of warfare are none. The only equipment the men have is the bow and arrow. They are seldom used except in self-defence. The stave is of a single piece of wood. It is cut, trimmed and shaped with notches at both ends. The string is made of the fibre of a plant. The fibre is cleaned, dried and twisted into a cord and greased. The centre of the cord, where the arrow is placed, is bound with leather. The arrow is of bamboo. Its butt-end is plain. When not in use the string of the bow is released from the top notch. Iron-tipped arrows are also used for shooting wild animals, but no poison is applied to the tip.

19. The Chenchu is noted for his truthfulness and honesty. When I was recently on a visit to the hills I was informed by a forest officer that two men were put up for trial on a charge of distilling and selling liquor. The prosecution had no eye-witness but merely relied on the accused's honesty. At the trial both the accused pleaded guilty to the charge of distilling and were sentenced to a month's imprisonment.

20. To visitors to their villages they are kind and hospitable. In every village there is built a



The weapons and Guitar

guest-house, a simple unfurnished hut. If it is found occupied, one of their own dwellings is cleared for the use of the visitor. He is admirably compromising in his attitude towards a wrong-doer and the words of the Chief are implicitly obeyed. They detect bees' nests by watching their visits to water and the direction in which they flew away and taking a bee-line in that direction.

21. Although they have no idea of indigenous medicines they are amenable to the treatment of others, and believe in the efficacy of drugs administered.

22. The Chenchu is fleet-footed. Though poorly fed he has extraordinary physical endurance. Carrying a load on his head he would negotiate steep and narrow gradients with greater ease and facility than one would imagine.

23. Cold he cannot bear. Being ill clad he sits by the fireside and warms himself. He imagines that the rest of the world is much colder than his country. I offered to show the city of Hyderabad to one of the stalwart young men; but he said he was afraid that he would be frozen to death if he went out. Women make dutiful wives as perhaps all women do in a lesser grade of civilisation. In her husband's absence from home the Chenchu woman would not go beyond the limits of the village. When necessary, she would seek the company of an elderly woman or her nearest female relative. Polygamy or plurality of wives is prevalent among them and is attended with such evils as bickerings and quarrels. The woman who is not tolerant to the other wife is at liberty to quit the home with her children. Children are well looked after and chastised for naughtiness.



A group of men

II.—DOMESTIC LIFE.

24. The site of the Chenchu pentas is usually on the plateaux. I would not call the pentas villages. They are a mere cluster of huts bearing none of the



A view of a Penta

features of the Indian villages which have evolved after a series of incursions of different races. The names of pentas, at least some of them, do not appear to have been given by them. Vittevalpalli, Mallapuram and Tapsipenta are the names assigned to the "forest clearings for settlement." Tapsipenta, for instance, is the spot noted for tapsi trees. But Puli Chalma, by which name a penta goes, suggests that it was given by the Chenchus, *puli* meaning tiger and *chalma* a pond. Communication between pentas is by means of paths across dense jungles. They are obliterated by the rains, grass and vegetation in the winter.

25. The arrangement of huts in a penta is not on any definite plan. The first row of huts is arranged in a semicircle and the others go in a straight line from the last hut. Patches of vegetable-garden are at close quarters, gourd and pumpkin being the only varieties grown. The gourd-plant is allowed to creep upon the hut or on a temporary support erected in front of the hut. Cattle are tethered to posts stuck in the ground in front of the hut.

26. The cemetery is about a furlong away from the penta and the graves are marked by earth mounds overlaid with stones.

27. The penta is surrounded with rubbish heaps and therefore very insanitary.

28. There is only one type of hut found in the penta. A well seasoned piece of wood, six cubits long and twelve inches in circumference at the bottom, is planted. With a split bamboo or some plant fibre, three cubits in length, a circle is drawn round the pole from its base and a bamboo mat three feet wide and sufficiently long to go round the circle is next fixed and secured to the



A Hut

ground by means of plugs. From the top of the central post bamboo rafters are laid to rest on the mat wall, and with similar material the frame-work of the conical roof is completed and covered with thatch. Entrance to the hut is obtained by a rectangular opening, about two cubits high and three feet wide. The doorway of the hut may not open towards the west. A smaller hut is exactly half the size in all respects. The mat wall is mud-plastered. Within the hut, a hearth of stones is made and the household utensils such as cooking and water pots, baskets, winnowers, etc. are kept on the left, the right half of the hut-space being reserved for sitting and sleeping. Bows and arrows and muzzle-loading guns are stuck into the roof from inside the hut. Half-way up the roof they have a shelf of bamboo mat.

29. Safety matches have not yet gone into this area but it is convenient for the Chenchus to make fire in the old, time-honoured method with flints. A brand is served to the neighbouring housewife when called for. Refusal would bring excommunication.

30. The only art or industry is basketry. Bamboo is split into fine slats and woven in twill pattern and made into square and round boxes with lids. Winnowers are also made by them.



The Interior of a hut

31. The Chenchus have no musical instruments of their own. A recent introduction is a three-stringed instrument copied from one used by a wandering mendicant. Three well ripe gourd fruits, round in size, are scooped out and the shells are dried. Two of them are, of a smaller size than the third. They are fixed to a hollow bamboo three feet in length the larger one between the smaller ones. Three key-holes are cut at the other end of the bamboo and keys inserted. The brass strings are supported on a bridge as in a violin. The instrument is held in the left hand and with the middle finger of the right hand the strings are jerked to vibrate.

Musical instruments.

32. "I don't know how to till the ground" is the answer invariably given by men. In this respect the Chenchu is devoid of that human instinct to grow his food on the soil. He is timid to approach bullocks. One man recently obtained some land in a penta but, not knowing how to handle a plough, he has rented it to some Dher agricultural labourers. The soil is virgin and good for raising kharif crops. The desire for owning lands due to want and privation is growing among them.

Agriculture.

33. The cattle consist of buffaloes, not their own but belonging to graziers, left in their charge for a time. Goats and chickens they rear. Dogs are their pet animals. Only two names of dogs are current among them, namely, Pappy and Laddu. Both appear to have been borrowed from the Banjaras. One is distinguished from another by its colour, *Nalla* Pappy (black Pappy) and *Thella* Laddu (white Laddu). Cats are not found in the villages.

Livestock.

34. The food of the Chenchu consists principally of roots (gaddalu) and berries (pandulu). Herbs and fungi are also eaten. The roots are noola gadda, chenchu gadda, yellaru gadda, pedda dajira, boda gadda, ajavla gadda and orra gadda. The berries include chinta pandu (tamarind) Nimi pandu (neem fruits) Ippa pandu (Mohwa), Tumki pandu, Jui pandu, Medi pandu and Mirli pandu.) Tamarind fruit is eaten mixed with ashes obtained from burning the bark of the same tree. Mohwa flower is boiled and eaten. No salt is added to the cooked food, whether of roots, fruits or jawar (*Sorghum vulgare*). Pumpkins and gourds are cut into large pieces and boiled and eaten without salt. They appreciate salt but it is not available. They eat animal flesh when available. The skin is also eaten after the hair has been singed, so also are the intestines after removing the filth. Small birds, squirrels, rats and mice are roasted and eaten.

Food.

35. Mohwa flower (*Bassia Latifolia*) is collected and boiled and the water which is not absorbed into the cooked flower is poured off into a vessel. It is then cooled, fermented and drunk.

Drink.

36. The only narcotic generally used is tobacco. It is obtained by bartering honey or other forest produce. It is retained in the mouth and spat out again.

Narcotics.

37. Generally, when intoxicated on occasions of festivals and marriages, men and women dance to the beating of a circular drum. A satisfactory description of the dance is a difficult task. Dr. Hutton, D.Sc., C.I.E., the Census Commissioner for India, says that "the dance tunes are very suggestive of Swara tunes and one or two approached a jig or reel in time. As by Sawaras an

Dancing.



Women Dance

Kondhs a hide gong is used. The women's dance suggests more that of the Porajas but they have another dance which I have not seen elsewhere in which they sing and clap their hands in time clapping their palms against the palm of each neighbour. The dance is circular alternately between the claps of their hands. With alternate movement of limbs the body is swung aside". Women take the upper part of their saree and, holding the wide ends in the hand, dance. I have not yet been able to ascertain the nature of songs they sing.

38. The daily life of the Chenchu is an uncertain one. The man rises early in the morning and goes off to the jungle in search of roots and berries for the family. The woman sweeps the floor and cooks food, if any be available, and brings water. Young children cling to their mothers at home while the grown-up are busy doing odd jobs. Before noon the men return home and are served with food. After them, the women and children eat. Thereafter the elders collect together and discuss matters of common interest.

Daily life.

39. As they rise in the morning they go about their work and eat anything. Bathing and washing of clothes are rare. If they go out again in the afternoon they are back home before sunset for fear of wild animals. They sit around the hearth, eat and sleep.

III.—ORGANISATION OF SOCIETY.

40. The Chenchus can be said to be an organised body, so far as is compatible with their primitive culture. If the Penta is the unit of organisation it is interesting to note that it is not inhabited by one particular sept or kulam to the exclusion of all others. Except in the matter of choosing a wife, there is no occasion for accentuating clan feelings.

41. The Chenchus are divided into five septs: Thokalu, Nimalu, Erravalu, Sigilu and Maindlu. The origin of the Kulam is a matter of conjecture. Various fantastic accounts are heard but one is not without interest. Thokalu in Telugu is tail. A person was fond of eating tail in Exogamy.



At Breakfast

preference to any other piece of flesh and whenever an animal was slaughtered they cut the tail and reserved it for that man, saying 'this is for thokaluwadu (tail-man)'. His offspring came to be called Thokaluwadu. Another version is that the name has been taken from the squirrel, which in these regions is reddish brown in colour and as large as a rabbit in size with a big bushy tail. This variety is called the Malabar squirrel. Nimalu is the name given to the class of Chenchus who happen to live in a lime grove. The man who relished some red roots more than any toher variety came to be called Erravalu or perhaps it may have a remote reference to the Mediterranean man, as all fair people are generally called red by the primitives. Siggilu is presumably a corruption of Sigiri, tender edible leaves of the tamarind tree. Maindlu's origin is obscure and worth investigating. The one assumption is that, as this sept is regarded as the most respected one, it perhaps remained pure from contact with the other people, Munda meaning head. However uncertain their origin may be, it is clear that there is some form of totemism since most of them trace their clan formation to animals and trees.

42. The five groups of the Chenchus are exogamous. Thokalus and Erravalus are regarded to be near cousins; so are Nimalus, Siggilus and Maindlus. The two groups therefore intermarry. A Chenchu, whichever sept he may belong to, may not marry any but the daughter of his mother's brother or that of his father's sister. If intentionally a nian married a woman of his own totem he is charged with incest, outcasted and banished from the limits of the colony.

43. Relationship through the female line is seldom recognized as the Chenchu society is of patriarchal nature.

44. The Chenchu is not strictly a monogamist. The chief, or he who has the means, marries two wives. On the ground of barrenness or sterility on the part of a wife, or even on the excuse of incompatibility of temperament, a Chenchu takes a second woman. A brother's widow, if she is willing, is taken over by the younger or elder brother.

45. Property consists of the hut, earthen utensils, crude implements and mats and baskets. To the list may be added chickens and goats. Property. On the death of a man, his first son inherits. If the widow is childless the property of the deceased goes to the first brother of the deceased; if the deceased had no brother, his sister claims it. If none at all, the nearest relatives and the people of the penta distribute the belongings among themselves. No case of adoption is known to the Chenchus. Settlement of disputes is made by the headman after he has heard the case in a panchayat of elders. Oath is generally taken by heaven (Akasa amma) and earth (Bhoomi amma). More reliance is placed on the evidence tendered on oath taken on trees such as Mohwa and Tamarind, which provide the witness with food. It may be interesting to mention that the most sacred oath with the Gond is on the tiger-skin and that of the Bhil on the dog. He who commits a breach

of the settlement is fined and the fine is "eaten" by the Panch. The fine is realized by way of Mohwa flower and liquor.

46. The Chenchu girl lives in the house of her parents until her marriage. She, before puberty, enjoys as much freedom of movement as boys of that age; but after that she is looked after and protected.

Position of women.

47. Seduction of an unmarried girl against her wishes for immoral purposes is an offence punishable with a fine which is "eaten" and the offender is compelled to marry the girl. There is no betrothal ceremony; but the girl's consent is first obtained. A woman who is disobedient to her husband, or incompatible in temperament, is put away. Such divorced woman may marry again. A woman is also at liberty to give up her husband, whose affection or attention, she has reason to believe, has been diverted to another woman.

IV.— RELIGION AND SOCIAL CUSTOMS.

48. By religion the Chenchu is officially known to be animist; but as far as I have been able to enquire he has still retained his pristine paganism though apparently he is now a believer in deities which have definite names, characteristics and functions. The principal deities are Akasa Amma (Sky) Bhoomi Amma (Earth) and Amma Talli (Small-pox goddess). The sky is the supreme god. The latest addition is lingam represented by a piece of stone or wood. The sun also is worshipped. The appearance of the soul of a deceased person in any form is incredible, says the Chenchu, although he holds that a dead body should be washed in sitting posture so that the water may wet both sides; otherwise the spirit would return home. The religious beliefs and observances of the Chenchus offer a wide field for a sympathetic study and I propose to take up the question early.



A Chenchu Girl



Abode of Lingam

49. As soon as pain begins males move out of the hut and old women of the penta are called in to assist the labouring woman. Utensils and other articles are collected in one part of the hut allowing the other half of the space for lying in. The expectant mother is made to squat with her legs propped up. A large stone is placed to support her back or she is held by the shoulders by another woman. A woman who has experience in midwifery sits in front of the woman and renders her timely assistance. When the woman is delivered of the child the after-birth is buried away from the hut by the woman who attends upon her. The baby is washed and laid beside the mother. Should the mother



Baby is being bathed

die in child-birth she is taken out quickly and buried and the child, if alive, is given to another woman for suckling ; but if the child is dead both the mother and child are buried together in the same grave.

50. The period of confinement is six or seven days. Both the midwife and the woman are considered to be unclean. Their meal is served at the doorway. Their vessels are not touched by others. On the seventh day the woman is given a bath and the stained cloth washed and dried. The midwife in the meantime sweeps the floor and plasters it with mud, and then takes her bath. She is then clean and goes out to call the husband of the woman delivered to come into the house, who, during all these days, had been living in another hut.

51. Naming of the child generally takes place after ten or twelve days. The name is chosen and given by the parents themselves and no ceremony attends the function. Lingadu, Biyadu and Guruvadu are the principal male names and Lingamma, Guruvamma and Idamma, are those of females—all derived from their goddesses.

52. A child is suckled for about one year or until another is born.

53. In the case of a boy, the change of voice is the first indication. He is seen flirting with girls of his age. Appearance of moustache is sure evidence of his attaining manhood. In the case of a girl, she is secluded in a hut specially erected for her. An old woman attends upon her. Both are unclean for 3 or 4 days. The girl is then bathed and her soiled linen, if useless, buried ; otherwise it is washed and dried for further use. In their leafy days, the soiled leaves were likewise dealt with. The girl after bath is given a piece of clean cloth and a bodice, and her forehead is marked with yellow powder which is supplied by the graziers. No ceremony is performed on that occasion. Such grown-up girls sleep in their own hut but away from their parents. Boys either sleep in a corner of the same hut or with friends of their age elsewhere. But no separate dormitory or bachelors' hall exists for them.

54. That a girl has attained womanhood is not published in any manner ; but through her parents and relatives the news goes from mouth to mouth. A lad, who is in the know of things, approaches his mother with a desire to marry the girl. The mother informs the father. Both father and mother then set out to the girl's house. Preliminary enquiries are first made through an old woman who acts as an intermediary. Then the mother of the boy speaks to the mother of the girl and the father to the father. The girl's consent is also obtained. If all ends well, a date is fixed for the marriage. The Chenchus are extraordinarily ignorant of time and distance. The fixing of a day is therefore not significant. It means the lapse of a few days and nights. If the bride belongs to



Wedding Procession

another penta a messenger is sent there in advance to inform them of the bridegroom's arrival. The parents of the boy with their relatives and friends, headed by a drummer, set out carrying a load of Mohwa flower and liquor. On sighting the penta the drummer beats the drum and the bride's party from that penta come forth to meet the guests and the bridegroom. They exchange greetings, eat, drink and dance. They next proceed to the penta and spend the night. Soon after sunrise all collect together and the bride's parents provide a feast of Mohwa flower, roots and liquor. The girl is given by the lad a piece of cloth, a bodice and also some strings of beads which she wears. The guests eat, drink and dance and the father of the girl then turns to the bridegroom and tells him to look after his daughter kindly and well. This is all the marriage-ceremony and no priest is employed to perform any rite. As a matter of fact, the priest does not exist in the Chenchu society. The party then sets out on the return journey at noon. The girl resides with her mother-in-law till a separate hut is erected for the new couple. Until then the bridegroom sleeps elsewhere. In the daytime, however, the young man takes his wife to the jungle where they may cohabit.

Since the presentation of this paper before the Science Congress I had an occasion to witness a Chenchu marriage. On a previous visit to their abode I offered to foot the bill of expense to the father of a prospective bridegroom but he declined my offer with characteristic sulkiness. His sense of self-respect appeared to have been hurt. He said that even though he was poor it would be a satisfaction to all concerned and a blessing to his son if he bore his own expense. There was a touch of superstition in his argument and I left the matter there. After the lapse of a few months better counsel prevailed and he agreed to his son being married at my expense.

He was Guruwadu, chief of the Penta called Puli Chalma, and care-taker of the Forest Bungalow at Farhabad. By sept he was Thokalu. The bridegroom was his son Chinna Guruwadu, a lad of eighteen summers. Pedda Guruwadu, in the capacity of Chowkidar of the bungalow, has come in contact with the servants of Government officers and learned some "tactics" generally employed by menials on an occasion such as this. He stipulated his requirements in the way of clothing and the wherewithal for a wedding feast. A supply of these things, I was aware, would make the ceremony unnatural, for I was anxious to observe it in its original setting and not veiled in the civilised man's garb.

However, having undertaken the journey so far, argument on my own lines would be of no avail. I therefore complied with his demands, with the result that instead of seeing the bridegroom in his loin cloth and the bride in her rag, not more than half a yard square, held to her waist by a knot, I found before me the couple well dressed in the fashion of village Hindus. The boy had a rumal for his head and a serviceable dhoti for his body. The girl, Lingi, was a child of eight years, daughter of Lingadu of Sigli sept, headman of Mallapuram Penta, eight miles south of Farhabad.

It is customary for the host to invite not only the relatives of the uniting couple but also the headmen of adjoining Pentas. Some of them came. The chief of Mannanur Penta found his way up the hill with his drum and a little son to grace the occasion.

At about 10 o'clock in the morning of that day the drum was sounded and in the stillness of the forest the quaint signal was heard many miles away. Guests began to pour in and assembled under a shady Mohwa tree. There was also liquor in a large pot.

The bride and the bridegroom had a hasty bath and were liberally adorned with vermilion paste on their foreheads and the ends of their clothes with turmeric. The mothers of both parties stood by the side of their respective children and other women and children formed a procession. By common consent the marriage knot was tied by Guruwadu, taking the ends of the saree and the dhoti. With a long and wide piece of cloth a canopy was made and the procession started from the hut to the Mohwa tree, led by the "band" and a party of dancers. Under the tree was seated Biyyadu, the grand old man of Chenchus, much revered for his age and experience. Guruwadu and Lingadu came up and touched his feet, retraced their steps and danced wildly.



The Marriage Knot

While the couple were being bathed and dressed, a few men prepared food for the feast. A palla of coarse rice together with a quantity of dall, chillies and salt was barely adequate for thirty adults and as many children. With the process of cooking rice they were not acquainted; but it was gone through to their entire satisfaction. There was, however, one great disappointment and my sincere sympathy was with them. They had arranged to kill a sheep for the feast. The sheep had been conveyed from a distance of 14 miles and as it was led by the ear to be slaughtered it made a bid for its life. It darted like a deer over the hill and in a moment was lost sight of. Therefore, with a sigh of grief, they cooked what they had and sat in a semi-circle under the tree and ate it, Biyyadu being the first to get his share. But he did not appear to be pleased. He seemed to say, liquor first and food next. The first "glass" was handed to him and he was spirited. He broke silence and cracked jokes and let go a series of "popular sayings" that amused the people.

The first spark of wisdom which escaped his mouth was "Mamadi Chakalu iste mata ragaladu"—"if you give mango bark, speech will come". Apparently, he meant that anything sweet, even if it be the rind of a mango, will unmuzzle wit. This was his subtle reference to liquor.

He repeatedly referred to "Dilli", the present seat of the Government of India,



Grand old Biyyadu

questioned him why he, being a poor man and having no food to eat, was stitching so many leaves. The poor man answered with great reverence that the leaves were meant for the people of his tribe who had been anxiously looking forward to the dinner on the occasion of the gods' wedding. The god said that the marriage had already taken place. Disappointed, the poor man dropped down dead". This was evidently his witty reference to the treat which I promised them and to which they were eagerly looking forward, but which ended in being one devoid of meat.

wherefrom he said, Pedda Sarkar came. Of the geographical situation of the City he had, of course, no idea, but he constantly affirmed his faith in its existence somewhere within reach. "Is not all the earth one?" he questioned. Evidently he recalled the stories handed down to him by his forefathers of the incessant wars and skirmishes, as a result of which the Chenchu tribe had been driven into the impenetrable forests and hilly regions.

His disappointment at the escape of the sheep, there being no meat for his wedding dinner, he gave expression to in a parabolic story. The story was this. "A poor man had heard of an announcement in the "Akas" of a forthcoming wedding of gods. Expecting that gods would condescend to feed the poor on that happy occasion he went up a banian tree, plucked the leaves and sitting on the tree stitched leafy plates. Many days passed and his stock of plates increased. Expecting a sumptuous meal almost every day he refused to collect his usual ration of roots and berries. Unexpectedly a god appeared and

Asked what festivals they usually celebrate, the old man promptly answered: "Udu chettu puste ugadi vachinte". The Chenchus have no idea of time but by their contact with people in the plains, Ugadi, the Telugu New Year Day, has come to be known as a festival and the advent of it is determined by the flowering of the *Udu* tree. It is a day of rejoicing, not for the beauty of nature but for the prospect of a good supply of flowers and fruits on which they subsist. Another significant saying of his was "Chitapuli vaste Sivaratri" (If leopard comes, it is Siva's night). Siva is a god of destruction and it is to propitiate him that Lingam is worshipped by the Chenchus. So then, if by chance one night a leopard prowled about the Penta, that night is said to be Siva's night.

55. When a man is seriously ill and on the point of death they gather a bamboo post, some dry grass and plant-fibre. After he has breathed his last inside the hut, the body is brought out, propped up and washed by men. The upper garment which he may have is taken away by the brother or a near relative and the body is laid on grass. A bamboo post is placed on the body and wrapped up and tied. Two men carry the body on their shoulder to the graveyard. Then they dig the grave, about 3 feet deep and about the length of the body, running east to west, untie the bundle, draw off the bamboo post and the body is lowered. It is laid on the stomach, head towards the west, face turned to the right and the palms of the hands turned upwards. The position of the body in the grave as laid on the stomach is unique and I have never found any other people burying their dead in this manner. The langoti is then drawn off and put near the feet. The grave is then filled with earth, and stones are heaped over it. When leaving the grave



Here lie buried the wife and six grown-up sons of the man sitting,
all victims of small-pox.

the persons walk round the grave once and depart from the foot end of the grave.

In the case of a woman the body is washed by women but is carried to the grave by men, wrapped in grass. Three to seven days, of mourning is observed.

56. The Chenchus speak Telugu with a peculiar intonation. A few Urdu words are current among them.

ANTHROPOLOGICAL WORK IN THE HYDERABAD STATE

By B. S. Guha, M.A., Ph.D.

Zoological Survey of India.

In the course of my anthropological investigations in connection with the Census operations for 1931, I was able to pay a short visit to Hyderabad in December 1931. Both from the points of view of the vast archaeological remains and the interesting aboriginal races still found in the hills within its borders, Hyderabad occupies a very important position in the racial anthropology of India. In fact, the key to many of the tangled questions of South Indian racial history is without doubt to be sought here, either among the living population or the skeletal materials preserved in the megalithic sites spread over the State.

The object of my visit, however, being a restricted one, namely, the study of the living population with special reference to the Chenchus of the Farhabad Hills, I spent most of my time among the latter and the rest in taking measurements of the Brahmins and Komties, Reddis, etc., of the Telugu-speaking population. It is my pleasure to acknowledge my deep obligations to His Exalted Highness the Nizam's Government for the facilities and hospitality given me without reserve and the courtesy and assistance received from various officers. This is specially true of Mr. Ghulam Ahmed Khan, the Census Commissioner, whose enthusiasm and active co-operation were of the greatest help to us.

The Chenchus living in the Farhabad Hills of the Hyderabad State are

undoubtedly a branch of the Chenchus of the neighbouring Nallamalai Hills, (separated by the Krishna), who must have drifted away from the main stock at an early period. We have no records when this separation took place but the greater isolation provided by the Farhabad Hills undoubtedly helped in preserving many of their primitive social traits and somatic characters which have been lost in the main body as a result of contact with other tribes. The Chenchus live in small Penthos or clusters of huts, the number of which according to the present Census is 53 with a rough total population of over 2,000 souls. In the course of my investigations at Farhabad and Vettul-Palli I was able to measure only 23 adult men and a few children. The male population moves about in the jungles either



in search of food or for odd jobs in the camps and it was extremely difficult to get more than a few individuals in each Penta. Besides the measurements I was able to collect a large amount of materials on their social institutions exhibiting some traits of great interest.

The number of individuals measured, though small. I am inclined to regard as a true random and adequate sample of the population in view of the apparent homogeneity of the Farhabad Chenchus, though this can only be definitely tested if a larger sample is ever taken and compared.

The measurements taken show that the Chenchus are not short but of moderate stature, the mean being 1649 ± 9.23 . The head is long and narrow the maximum length and breadth being 185.17 ± 0.79 and 134.83 ± 0.74 respectively and the percentage of the breadth to the length is 72.89 ± 0.53 . The head is high, the mean auricular height being 120.48 ± 0.85 and the percentage of the height to the length is 65.11 ± 0.49 indicating a hypsiccephalic or high-vaulted head. The face is narrow, the maximum breadth between the cheek bones being 129 ± 0.66 and low; the upper and total facial lengths being 61.35 ± 0.76 and 110 ± 1.01 respectively, which give a rather rounded appearance to the face as indicated by the superior and total facial indices of 47.56 ± 0.54 and 85.26 ± 0.61 respectively. The nose is broad at the root, the interorbital breadth being 30.30 ± 0.27 , rather short, the nasal length being 48.22 ± 0.63 and very broad at the nostrils, the breadth being 38.98 ± 0.32 . It is low as shown by the depth which is 21.11 ± 0.32 and gives an almost platyrrhine index, the Nasal Index being 81.38 ± 0.95 . The skin colour varies from dark chocolate brown to black, ranging from No. 23 to 33 in Von Luschan's scale, the largest percentage of 43.48 in the forehead and 47.83 in the inner surface of the upper arm centre round No. 27. The colour of the hair is black and curly, the people examined showing 56.52 per cent. of No. 27 in Eugen Fischer's hair scheme. No case of truly curly or woolly hair was found but the photograph of the boy (see Photo.) discloses very curly hair.

The hair is plentiful on the head but scanty on the face and very little on the body. The colour of the eye varies from black to dark brown, 86.96 per cent. showing No. 2 of Martin's scheme. No traces of the epicanthic fold was found. Of the men examined 52.17 per cent. showed slight and a moderate degree of prognathism.



Curly haired Chenchu Boy

ly stated to exist. Excepting a certain amount of divergence in the auricular height and the Bigonial breadth where the values of $\frac{n + n'}{n + n'} \frac{(m - m')^2}{m^2}$ between

the two are 8.57 and 11.26, in all other characters they show somatic characters of close resemblance. With the Kadars the Crude and Reduced Co-efficients of Racial Likeness are 3.97 ± 0.19 and 10.32 ± 0.49 respectively, the difference being mainly in stature, Bigonial breadth and Orbito nasal breadth where the differential values between the two are 52.93, 13.89, and 12 respectively. As there is a definite Negrito Strain among the Kadars these differences can be understood.

Compared with the other aboriginal tribes of Southern and Central India, viz., the Kadars, the Nae Malayans of the Cochin Hills and the Bhills of Central India, the Chenchus show the closest relationship with the latter. The Crude and the Reduced Co-efficient of Racial Likeness, calculated from the Pearson formula*, between the two being 1.94 ± 0.19 and 6.11 ± 0.59 respectively. In other words some amount of kinship between the two may be definitely stated to exist.

$$*50 \times \frac{\frac{n_s + n'_s}{n_s \cdot n'_s} \left\{ \frac{1}{n} \cdot \frac{n_s \cdot n'_s}{n_s + n'_s} \cdot \frac{(m_s - m'_s)^2}{6s^2} \right\} - 1 + \frac{1}{m}}{\frac{n_s + n'_s}{n_s \cdot n'_s} \sqrt{m} \left(-\frac{1}{n} \right)}$$

With regard to Nace Malayans the Crude and Reduced Co-efficients of Racial Likeness are 9.10 ± 0.19 and $30.03 \pm .62$ which undoubtedly show a complete divergence, the main difference being in stature, auricular height, Bigonial breadth, Orbito nasal breadth and nasal depth and total facial length, whose respective differential values are 73.96 , 19.04 , 15.10 , 23.78 , 12.50 , 11.4 and 11.03 .

The figures given above clearly indicate the somatic kinship of the



A Chenchu Archer

Chenchus and the Bhils. This type appears also to have superimposed on the basic Negrito strain of the Kadars and may have entered into other aboriginal tribes now found in the hills of Central and Southern India. To what extent this type forms the general substratum of the aboriginal population of India is difficult to say in the absence of precise data from other groups; but it appears from the above comparisons that it is the common type, though the presence of some unsuspected strain like that found among the Nace Malayans must now be recognised and all ideas about the homogeneity of the aboriginal tribes of Central and Southern India must be given up.

ANTHROPOMETRIC NOTES ON TELUGU BRAHMANS AND KOMTIS.

Dr. B. S. Guha, M.A., Ph.D., of the Zoological Survey of India visited Hyderabad at the beginning of December, 1931, and took anthropometric measurements of Telugu Brahmans and Komtis and his observations are of great interest :—



Komti



Telugu Brahman

“The anthropometrical measurements taken of the Telugu Brahmans and Komtis show that both of them are short-statured people with a mean stature of 1645.9 ± 4.67 and 1650.86 ± 5.78 respectively. They are long-headed—the mean Cephalic Index in the two cases being 74.39 ± 0.34 and 74.27 ± 0.34 respectively. The head is high and the face is moderately long. The nose is long—the mean Nasal Index in the two being 73.7 ± 0.68 and 74.93 ± 0.64 respectively, though not strictly leptorhine. The profile of the nose is high but rather broad at the Root—the mean interorbital breadth being 1.08 ± 0.27 and 31.38 ± 0.24 respectively. The hair is dark and the skin colour varies



A Reddy young man

from dark to chocolate brown. No individual with either light eyes or hair was noticed among the men measured by me. Comparing the values of the Brahmans and the upper section of the non-Brahman communities of the Telugu population I have no doubt that they do not differ in any essential character and may strictly be regarded as samples of the same population. The caste division in this case, therefore, lacks racial or biological basis and is to be regarded as a social bifurcation only. Whatever may be the state of things in Northern India, on which Risley's conclusions were based, there is no

doubt that so far at least as the Andhra people are concerned Anthropometry does not lend support to the racial separation of the Brahmans from the upper classes of the general population.”

04/10/2015

